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ANNUAL BIBLIOGRAPHY OF INDIAN
ARCHÆOLOGY
FOR THE YEAR 1933

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PUBLISHED WITH THE AID OF THE GOVERNMENT OF
NETHERLANDS INDIA, THE IMPERIAL GOVERNMENT
OF INDIA, THE GOVERNMENTS OF H. E. H THE NIZAM
OF HYDERABAD, H. H. THE MAHARAJA GAEKWAR OF
BARODA, H. H. THE MAHARAJA OF TRAVANCORE, H. H.
THE MAHARAJA OF COCHIN, AND THE GOVERNMENT
OF CEYLON

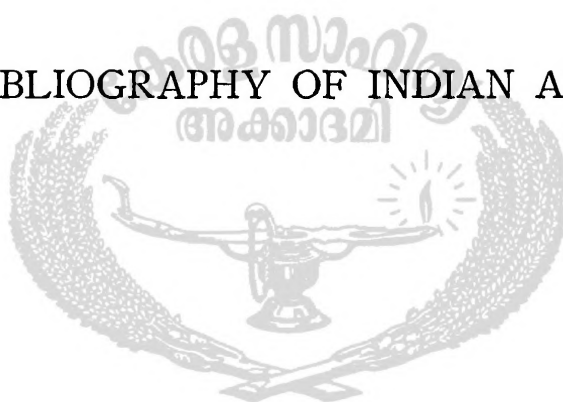
VOLUME VIII



LEYDEN: E. J. BRILL LTD. — 1935

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ANNUAL BIBLIOGRAPHY OF INDIAN ARCHÆOLOGY





G. Kern.

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VOLUME VIII



LEYDEN: E. J. BRILL LTD. — 1935

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NOTICE

The Editorial Board wishes to render this Annual Bibliography as complete as possible, especially with regard to publications appearing in India. Authors are particularly requested to supply the Kern Institute with copies of any articles dealing with Indian archæology and allied subjects so that they may be duly noted in further issues of the Bibliography.

FOREWORD.

Since the appearance of Volume VII of this Bibliography, in June 1934, some important changes have taken place in the Editorial Board. In the Foreword to that volume we have already had occasion to note that, owing to Dr. FÁBRI's departure to India, his connexion with the editing of the *Annual Bibliography of Indian Archaeology* has been severed. Here we wish again to record our great indebtedness to Dr. FÁBRI for the amount of labour devoted by him to the editorial work for a number of years. Whatever success the Bibliography has achieved is in no small measure due to his indefatigable industry.

Mr. Naoshiro FUKUSHIMA, Professor of Sanskrit in the Imperial University of Tokyo, who for the last two years had rendered us valuable assistance in the capacity of an honorary editor, has now acceded to our wish and accepted a place in the Editorial Board. It has been with some difficulty that we have persuaded him to assume a position more in agreement with the great significance of his collaboration by which we are enabled to include all important Japanese publications in this bibliography. In his letter of 26th August 1934 Professor FUKUSHIMA declared his willingness to join our Editorial Board "in the name of the international co-operation between scholars"; we welcome his consent given on this account all the more gladly.

With no less satisfaction do we welcome Dr. Bimala Churn LAW of Calcutta as a new member of our Editorial Board. It is fit that the country which occupies the most important and, indeed, the central place in our Bibliography should be represented among its Editors. Dr. LAW has not only distinguished himself especially in the domain of Buddhist studies (with which Indian archæology is so closely associated), but he moreover enjoys a well merited reputation as a generous patron of antiquarian research. In both these capacities he has undertaken to further the interests of this annual publication and it is mainly due to his vigorous support that we are able to bring out the present volume essentially on the same lines as had been followed in previous issues.

Dr. A. J. BERNET KEMPERS, whose name appears now for the first time among the Editors, is not indeed new to the work, as several years back he voluntarily rendered us valuable help in the editorial work. Certain measures of economy, suggested by him and put into practice in the present volume, have resulted in a considerable saving of space without, however, affecting the essential elements. The measures adopted find sufficient justification in the serious decrease in income, suffered

by the Kern Institute of late years which, however natural it may be in the prevailing economic conditions, was none the less alarming and called for immediate redress.

As stated in the Foreword to the *Annual Bibliography for the year 1931* (p. V), the Government of Netherlands India had been obliged to reduce their annual grant towards this publication from 2000 to 1000 guilders. Whosoever is but slightly acquainted with the distressing financial situation by which the said Government is faced will not marvel that a further reduction from 1000 to 500 guilders has now appeared to be unavoidable. We have, indeed, every reason to be thankful that the grant-in-aid which hitherto has been our main stay has not been withdrawn altogether.

This is not all. The drastic reduction of our chief subsidy was attended by a gradual fall in members and supporters. Last but not least, the fall of the Pound which was closely followed by that of the Rupee, added to our embarrassment. As a result, the Bibliography is now supplied to our Indian members at a price (*viz.* the annual fee of membership) below the cost of production. And this term should be understood as applying merely to the printing charges, the laborious editorial work being left out of account. It would be a natural and certainly not unreasonable expedient to raise the annual fee of six Rupees which has been fixed for members in India. It is however clear that such a measure might quite well have a contrary effect from that in view. Besides, it is our wish to keep the Bibliography within reach of that honourable but often indigent class of Pandits who from ancient times have regarded the essence of the *śāstras* as their principal wealth.

In this dilemma we have ventured to appeal for aid and support to those Rulers of the autonomous States of India who enjoy the reputation of generous patrons of indigenous art and antiquarian research. It seemed by no means unreasonable to hope that they might be found willing to favour an enterprise calculated to promote the noble cause of Indian archæology.

The result of our first steps in this direction has not belied our expectations. The Government of H. E. H. the Nizam of Hyderabad-Deccan, the premier ruling chief of India, was the first to sanction an annual grant of Rs. 200.— for the period of five years. Their Highnesses, the Maharajas of Travancore and of Cochin have likewise lent their generous support and it is hoped that others among the enlightened rulers of the more progressive States will listen to our appeal. It is gratifying that the Government of Ceylon, too, have evidenced their appreciation of the Bibliography by sanctioning a grant-in-aid of Rs. 250.— In this connexion we wish also gratefully to record a gift received from His Highness the Maharaja Gaekwar of Baroda for the furtherance of the work of the Kern Institute in general in addition to a very liberal donation for the preservation and publication of the ancient manuscripts of Bali¹. Another most welcome gift was received by us from H. H. Sir KAISER SHUMSHER Jung Bahadur Rana, K. B. E., Commanding General of Nepal. The gracious

¹ Since writing the above, we have been informed that His Highness' Government have, moreover, sanctioned a subsidy towards the publication of the present volume.

letter, dated the 8th January 1935, in which he communicated to us his readiness to render his support to the editing of the Annual Bibliography, conveyed at the same time the important news that Sir KAISER SHUMSHER has assumed the position of Director General of Archæology for Nepal and in that capacity has undertaken explorations on the ancient site of the Lumbinivana, the birth-place of the Buddha. It is a matter of no small gratification that the archæological interests of a country particularly rich in ancient remains have now been entrusted to such able hands. We wish Sir KAISER SHUMSHER every success in his great undertaking.

Notwithstanding the imposing array of combined auxiliary forces which have come to the rescue and which undoubtedly bode a substantial improvement in the financial position of the Bibliography, we have deemed it prudent to adopt certain measures, alluded to above, which, while tending to reduce the bulk of the present volume, have not, we believe, resulted in any material loss. Some of the measures adopted, such as the employment of certain abbreviations, will indeed hardly be noticed even by those who have had occasion to handle the volumes previously published. Some, such as the omission of academic and honorific titles in connexion with the names of authors, will perhaps be regretted, but this measure having been carried through systematically, the regret need not be embittered by envy. An alteration of some greater import relates to archæological and historical journals which in the preceding issues used to be enumerated under the letter A (Periodicals) in the different sections of the bibliography to which they belong, the full contents of each journal being added in each case. In the present volume the titles and contents of periodicals have been noticed in the bibliography proper only in exceptional cases, *viz.*, when the various articles contained in a journal are not separately dealt with or when a particular issue of a journal has been made the subject of a review. The list of abbreviations, however, which was a constant feature of previous volumes has not only been retained, but has now been extended to a complete list of the periodicals with which we are concerned¹. Those persons who are in the habit of consulting our Bibliography will be best able to judge whether this new arrangement is likely to cause any inconvenience. If such proved to be the case, it would be an inducement for reverting to the old arrangement. We trust, however, that such a retrograde movement will not be called for and that, on the contrary, the bibliography will be found to have gained in practical utility.

The modified method now adopted may easily lead to a misunderstanding with regard to the exhaustiveness of the present issue as compared with its predecessors. It will be seen that it comprises 706 entries, whereas volume VII, which appeared a year ago, contains 752 items. These figures, however, include respectively 16 and 67 titles of periodicals so that the number of books and articles dealt with, has not fallen but has on the contrary slightly increased.

¹ Each title is followed by a reference to those numbers of the bibliography which deal with the various articles comprised in the journal in question.

The introductory portion of the present volume is, we believe, more representative than has been the case with previous issues. A novel feature is the general article on exploratory work in India during the year under review. We are greatly indebted to the scholars of different nationality who have contributed the various articles constituting the Introduction. Some amongst them like Sir Richard BURN, Mr. G. YAZDANI, Mr. S. PARANAVITANA and Dr. F. D. K. BOSCH we may regard as our regular collaborators. The names of others are now met with for the first time in the Introduction, though not perhaps in the bibliography proper; their co-operation is all the more welcome. They are M. Henri MARCHAL, directeur du service archéologique de l'Indo-Chine, Mr. H. E. STAPLETON, I. E. S. (ret.), F. A. S. B., late Director of Public Instruction in Bengal, and Dr. W. D. van WIJNGAARDEN, Conservator of the Museum of Antiquities, Leyden.

The able article devoted by the last-named scholar to Dr. Ernst HERZFELD's startling discoveries at Persepolis is illustrated by two excellent photographs which we owe to the courtesy of the discoverer himself. We wish here to thank Dr. HERZFELD for his kindness in placing them at our disposal. The photographs here published in connexion with the contributions of Mr. PARANAVITANA, Mr. STAPLETON and Mr. YAZDANI have been supplied by these authors themselves. The same is the case with the very fine photographs belonging to the concluding paper by Dr. F. D. K. BOSCH, Director of Archæology in Netherlands India. Those relating to Kashmir we owe to the kindness of Mr. KAK, formerly Director of Archæology in that State. The photographic prints which M. George CÆDÈS, Director of the French School of Hanoi, allowed us to publish along with M. MARCHAL's article have been supplemented by a few particularly fine views which we received from the Musée Guimet through the kind intermediary of the Countess G. de CORAL RÉMUSAT.

Of the text-illustrations the sketch-map of Bengal has been prepared by Major J. J. MULDER, late of the Survey Department of Netherlands India. For the next one we are indebted to the friendship of Lieut.-Colonel Th. van ERP, R. E. (ret.). Figures 3—4 we owe to the Director of the *Ecole Française d'Extrême-Orient*; whilst, last but not least, the attractive little sketch of the ancient mosque of Cheribon in Java is a good specimen of the draughtsmanship of Mr. Th. P. GALESTIN.

This time the task of collecting and arranging the very extensive bibliographical materials was entrusted to Dr. Hermann GOETZ and Dr. A. J. BERNET KEMPERS. They have discharged it in a manner which will command satisfaction. Dr. B. C. LAW, the new member of the Board of Editors, has now assumed the responsibility for books and articles written in the Indian vernaculars. Professor N. FUKUSHIMA, our Japanese collaborator and his able assistant, Mr. Otoyā TANAKA, have again favoured us with their valuable assistance with regard to archæological publications brought out in their country. In the editorial work we have received welcome help from Mrs. D. KUENEN-WICKSTEED, Frau Dr. Hermann GOETZ, M. Jean BUHOT, Mr. J. S. FURNIVALL, I. C. S., late Commissioner of Settlements and Land Records, Burma, and Mr. W.

H. NICHOLLS, formerly Chief Engineer, P. W. D., Madras. We wish here to record our gratitude for this help as well as for all other assistance by which the work has benefited.

We should not conclude this Foreword without mentioning the publishers Messrs. E. J. BRILL, Ltd., Leyden, as well as Messrs. L. van LEER & Co., the well-known lithographers and collotype-printers of Amsterdam. We record with satisfaction that Mr. Th. FOLKERS, the newly appointed Manager of the firm first-mentioned, has evinced no less interest and readiness to help with reference to this annual publication than we were accustomed to experience from his predecessor, the late Mr. C. PELTENBURG, whose courteous personality will remain in our grateful memory.

J. PH. VOGEL.



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The Bibliography includes reviews which have appeared in 1933, although the books to which they refer, were published in previous years. The titles of such books are placed between square brackets.

An asterisk before the title of a book or periodical indicates that it is found in the library of the Kern Institute. In the case of articles published in periodicals the reader may refer to the list on p. 39—45 as no separate asterisk has been put before the title of each paper.

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INTRODUCTION

IN MEMORIAM HENDRIK KERN

The 6th April 1933 was the hundredth anniversary of the birth-day of Hendrik KERN. It is fit that in the present volume appertaining to the year 1933 some lines of reverential remembrance should be consecrated to the memory of the great scholar after whom the Kern Institute has been named¹.

After having taken his Doctor's degree in 1855 at the University of Leyden on a thesis relating to the Achæmenian inscriptions, he very soon started work on Varāhamihira's *Bṛihatsamhitā*, of which he published an edition and an English translation. About the same time he translated Kālidāsa's *Śakuntalā* into his mother-tongue. In the spring of 1863 he was appointed "Anglo-Sanskrit Professor" in Queen's College at Benares. KERN always retained pleasant memories of his contact with the representatives of indigenous scholarship. His stay in India, however, lasted only little more than a year. In 1865 he returned to his native country where he had been called to occupy the newly founded chair of Sanskrit and comparative philology in the Leyden University. He thus became the first Sanskrit Professor in Holland and may be rightly considered as the founder of Sanskrit studies in that country. Until the year 1903, when he reached the age of seventy, he occupied the Leyden chair and numerous young scholars benefited by his teaching.

It is not our object here to relate in detail the story of his life, which was entirely spent in the service of scholarship and was free from striking events. Nor do we wish to survey the numerous works relating to so many fields of research which he has given to the learned world in the course of his life. After he had passed away on the 4th July of the year 1917 at the age of eighty-four, several obituaries have appeared containing a full account of his life and work.

The range of his studies was indeed incredibly wide and incredibly great was the number of languages with which he was familiar and which he could employ with ease both in conversation and correspondence. KERN was above all a Master of languages. He not only commanded the whole range of Indo-European languages both ancient and modern, but had also made an extensive study of the Indonesian tongues to which he applied the same methods of philological research as were practised with reference to the first-mentioned group. Especially in the domain of Old-Javanese philology KERN was one of the great pioneers.

¹ The portrait reproduced as the frontispiece in the present volume is the same which appeared in the Memorial Volume presented to KERN on the occasion of his 70th birthday.

Linguistic study, however, did not exclusively occupy his attention. On the one hand, it led him on to the investigation of religions, particularly Buddhism. His *History of Buddhism*, written in the Dutch language but translated into French and German, appeared in 1882-4 and is still considered a standard work. He also contributed a *Manual of Buddhism* (1896) to the well-known "Encyclopædia of Indo-Aryan Research". He edited Āryaśūra's *Jātakamālā* (Harvard Oriental Series, vol. I, 1891) and the *Saddharmapundarīka* (1912), the latter in collaboration with the Japanese sanskritist Bunyiu NANJIO. KERN was one of the foremost Pali scholars; we will only mention his valuable additions to R. C. CHILDERS' *Dictionary of the Pali Language*.

On the other hand, KERN's intimate knowledge of Sanskrit and Pali brought him into contact with Indian epigraphy which under the inspiration of James PRINSEP, had just commenced its marvellous career. KERN devoted his great learning and sagacity in the first place to the most difficult department of that field of study, namely, the investigation of the Edicts of Aśoka. Although his conclusions have not always stood the test of further inquiry, his interpretation of those difficult documents possesses a positive value and he is rightly reckoned among the foremost of the older generation of Asokan scholars.

The study of the epigraphy of Indo-China was initiated by KERN. This fact is generously acknowledged by that select body of French scholars who have distinguished themselves in the decipherment and interpretation of the numerous epigraphical records of Champa and Kambodia. One of them, M. Louis FINOT, calls him "l'initiateur de l'épigraphie cambodgienne et le témoin attentif et cordial des travaux qui continuèrent les siens."

With regard to the ancient inscriptions of the Malay Archipelago, too, KERN's activity has been of primary importance. A considerable number of the Sanskrit records have been edited by him and it is astonishing that, notwithstanding the often defective character of the facsimiles which had been placed at his disposal, his readings have generally been accepted by subsequent, better equipped epigraphists. It was no doubt his profound knowledge of Sanskrit which enabled him to arrive at conclusions of lasting value.

Among those who have known KERN personally there is certainly none who will not bear a vivid recollection not only of his imposing scholarship but also of his unfailing kindness, his unaffected simplicity and his readiness to help and advise his fellow-workers and pupils.

IRAN

EXCAVATIONS AT PERSEPOLIS

There is hardly any ancient site which in grandeur and beauty can be compared with the ruins of Persepolis, one of the early capitals of the Persian Empire. Already in the 17th and 18th centuries these remains drew the attention of European travellers,

such as Pietro DELLA VALLE, Cornelis DE BRUYN and Carsten NIEBUHR who visited the spot in the years 1621, 1705 and 1765 respectively and have left detailed descriptions.¹ As regards the archæological research carried out on the site of Persepolis from the middle of the 19th century, special praise is due to the explorers DIEULAFOY, DE MORGAN, SARRE and HERZFELD who by their publications made the art of ancient Persia generally known. Excavations on strictly scientific lines, however, did not take place until the year 1931, when a systematic excavation of the site was commenced under the supervision of Dr. Ernst HERZFELD, Field Director of the University of Chicago Oriental Institute Expedition to Persia. Particularly during the working season of 1933, discoveries of outstanding interest were made.

The ruins of Persepolis are situated at a distance of some 50 kilometres from the town of Shiraz and stand on a terrace projecting from the foot of the mountain range which dominates the extensive plains of Mervdasht. The town was founded by Darius I, who is rightly regarded as one of the most prominent rulers of the Ancient Orient and as the real originator of the Achæmenian Empire. Under him and his successors Persepolis became a capital of the Persian Empire, but owing to the position of the town being somewhat too remote to serve the interests of their world-wide Imperial policy, these monarchs occupied it only at intervals. Nothing is yet known of the city which lay in the plain in front of the terrace. The palaces of the Achæmenid kings which stood on the top of the terrace and have been partly preserved, are the most representative monuments of ancient Persian architecture.

The preserved portion consists of those parts of the palatial edifices which were constructed of stone, *viz.* the flights of stairs, portals and pillars. In the construction of these buildings, in contradistinction with the Assyrian palaces, stone was largely used. It is true that sun-dried bricks, too, were very extensively employed as well as timber; but walls, roofs, in fact all that was built of these more perishable materials, has now completely vanished.

As regards the Persepolitan palaces, we distinguish residential edifices and audience-halls (*apadana*). The nucleus of these palaces is the large hall covered with a flat roof supported on pillars and provided with a front-hall and a lateral chamber on each side. The ground-plan is invariably square. Each of the palaces has been built on its own platform. An imposing double flight of steps leads up to the top of the terrace and to each palace separately. The terrace which is now strewn with blocks of marble carries the following buildings: a portal of Xerxes, the entrances of which were flanked by colossal statues of bulls, such as are well-known from Assyrian art; a large hall of audience, provided with thirty-six pillars which measure 19 metres in height; and the famous hall of a hundred columns, built by Darius, measuring 72 metres square, and provided with slender and richly decorated pillars which are 11½

¹ A description of the ruins with a very fine plate after a drawing probably made on the spot by Philip ANGEL is found in the diary of Joan Cunaeus, Ambassador of the Dutch East India Company to Persia in 1651—'2, which was composed by Cornelis SPEELMAN and edited by A. HOTZ in 1908 (p. 107—19). This description has been inserted by François VALENTIJN in his big work *Oud en Nieuw Oost-Indiën*.

metres in height. The last-mentioned edifice, which recalls an Egyptian hypostyle hall, is regarded as the finest masterpiece of Persian palatial architecture.

In this city of palaces Dr. Ernst HERZFELD has conducted excavations on behalf of the Oriental Institute of the University of Chicago. Magnificent works of art were found under the *débris* of the palace buildings. When the grand monumental stairways leading up to the terrace and to the palaces had been laid bare, it was found that the walls of these stairways as well as those of the palace buildings themselves were adorned with magnificent sculptured reliefs. On these reliefs the person of the Great King, either Darius or Xerxes, is repeatedly pictured in the performance of ceremonial and symbolical actions, such as the granting of audience and the acceptance of the tribute of subject nations, on which occasions the King is represented either walking or seated on his throne and usually attended by satellites. Here we see the grandees of the realm, the stately procession of courtiers and the train of royal bodyguards in Persian attire, armed with lances, bows and quivers, and also the envoys from the different provinces of the Empire carrying their presents and advancing in a festal procession. The various groups are separated by conventional cypress-trees. The ambassadors, recognizable by their peculiar dress and arms, are ushered in alternately by a Persian and a Median chamberlain on the occasion of the *Nōrūz* or New Year's festival (21st March) in order to present their gifts consisting of chariots, horses, camels, bulls, lions and, besides animals, other products of their country, such as garments, costly vases and so forth. They are arranged in three rows, one above the other; each group representing a nation or province is shown separately. These embassies clearly demonstrate the enormous extent of the Persian Empire whose vast territories extended from Farghana in the north-east to Abyssinia in the south-west, and from the Balkans in the north-west to Sind in the south-east.

These reliefs exhibit the several nations constituting the Empire, as well as their costumes and weapons. The great exactness in the rendering of all the details is of special value for our knowledge of the peoples represented. They show us "gift-bearers from Kush and Punt, Arachosians (Southern Afghanistan) bringing vessels and a camel, Sardians bringing a humped bull, shields and lances; Bactrians (Northern Afghanistan) bringing gold vessels and a camel, an Indian tribute-bearer from one of the three Indian satrapies of the Persian Empire, carrying two baskets of gold vessels on a flexible yoke; Susians (from *Khuzistan*), with a lioness and her cubs, and weapons (bows and long daggers, of which latter a golden specimen from the Oxus treasure is in the British Museum), Armenians with a stallion and an amphora; Scythian tribute-bearers from Farghana (in Russian Turkestan) bringing a horse, bracelets and garments; Syrian tribute-bearers with gold vessels, bracelets and a pair of horses; Cilician tribute-bearers with rams"¹.

Although these figures are not accompanied with explanatory inscriptions, the groups

¹ *The Illustrated London News* of 25 March and 1 April 1933, which has been quoted, may be consulted for further particulars.

of tribute-bearers can be identified with the aid of analogous representations found on other monuments. Thus the Scythian tribute-bearers are "remarkable for their peculiar pointed and conical caps" which they likewise wear on certain Greek monuments such as the François Vase¹.

By the courtesy of Dr. HERZFELD we are enabled to reproduce two groups here (Plate I), one of Indians and the other of Scythians or Śakas, as they are called in Sanskrit literature. In a letter dated the 21st December 1934 the explorer comments as follows on the two groups in question. He points out "that the Śaka of the tribute procession of Xerxes, although they are absolutely identical with the Sakā Tigrakhaudā, are not those, but are the Sakā Paradrayā of Southern Russia, somewhere near the Cimmerian Bosphorus [Crimea]. Of the three Indian satrapies, only the Hinduś (Sind) are represented. The animal is meant to be a wild ass, the man in front carries a flexible stick over his shoulder, not a scale. The very first figure to the right is the Persian usher, who holds by the hand the chief of the mission".

The Achæmenian reliefs bear testimony to an astonishing power of expression. They exhibit a remarkable freedom of style: the figures have been rendered in real profile, the faces show a great variety of expression, the animals are distinguished by a vividness of motion, contrasting with the austere attitude of the human beings. Indications of scenery are totally absent as well as anything suggestive of a background. No vestige is found of those lively hunting and battle scenes selected by the Assyrian kings to decorate the walls of their royal dwellings. The same stereotyped subjects are repeated over and over again, but this monotony has a deeper meaning and is intended to emphasize the supreme power of the king of kings. For it is no series of historical events which these reliefs are meant to portray; they visualize the splendour of the royal court as indeed Achæmenian sculptural art throughout serves to glorify the king. Among the reliefs there are several which represent a lion attacking a bull (a subject rightly designated as the "arms" of Achæmenian Persia), and some which show the king in the act of slaying a fabulous unicorn. Both these motifs, which are derived from Babylonian art, recur several times on the walls of the monumental staircase. They symbolize at the same time the power of the king and, in accordance with the Zoroastrian creed, the victory of the good over the evil principle.

Persian art is not a popular but a courtly art in the strict sense; it was the creation of a royal dynasty. On that account its monuments are confined to the kingly capitals, while it flourished at the same time as the Empire under Darius and Xerxes (550—330 B. C.). It disappears with the downfall of the house of Achæmenes. This Achæmenian art being the youngest of the Ancient Orient, is often regarded as a daughter of that of Babylon and Assyria. Undoubtedly there exist numerous close relations between the two. But it has also been influenced by other regions of the Near East and especially by Egypt, so that it can be better termed a late manifestation, in fact, the last fruit of the art of the Ancient Orient.

¹ E. MINNS, *Scythians and Greeks*. Cambridge, 1913, p. 54, fig. 8.

When the Persians had conquered the whole of the Near East, they adopted various artistic ideas from the subject nations. What they saw in Syria and Egypt took their fancy. Thus Persian art under the Achæmenids developed a character of its own. It combined the results of Near Eastern artistic ideals into a brilliant unity in which the national element is not wanting. It betrays connexions with Hittite, Babylonian, Assyrian and Egyptian art, although the independent development of analogous features is by no means excluded. But whatever Persian art has borrowed, it has combined with indigenous elements, so as to produce an entirely independent style. For that reason it must be considered as an autonomous art imparting visible expression to the unlimited power of the Achæmenian kings¹.

What lends a peculiar charm to the ruins of Persepolis is the absence of any additions of a later period. Persepolis existed for no more than two centuries. It was annihilated in the conflagration kindled in 330 B. C. by Alexander the Great who with his own hand flung a flaming torch into the royal palace. The story of the conflagration which has been handed down to us only by the lighter classical authors (Plutarch and Arrian), is confirmed by the recent excavations which have revealed masses of charcoal mixed with the *débris*. By his action Alexander wished to emphasize symbolically that the Achæmenian Empire had ceased to exist. Achæmenian art came to an end together with the Empire.

After the destruction of the palace buildings, the adjoining residential town seems soon to have been deserted. The palace-walls built of sun-dried bricks gradually crumbled down. The *débris* covered the whole terrace with a thick layer of loam which during twenty-three centuries concealed, and at the same time guarded, the priceless sculptures, so that they could now be laid bare in an excellent state of preservation. Of the eight edifices only a few stone gateways and pillars remained standing to show the spot where Alexander the Great once celebrated his triumph. Yet the ruins of Persepolis are still imposing by those monumental remains by reason of the pillars, gateways and grand staircases which make the whole terrace one of the wonders of the Ancient World.

W. D. VAN WIJNGAARDEN.

INDIA

ARCHÆOLOGICAL RESEARCHES IN INDIA DURING THE YEAR 1932—33².

No excavations were carried out at Mohenjo-daro owing to the retirement of Dr. E. J. H. MACKAY, whilst at Harappa little work was done. We understand that Dr. MACKAY is bringing out a book on "Further Excavations at Mohenjo-daro". As regards the mysterious Indus Valley script, we may draw attention to a paper on "Seals of ancient-Indian style found at Ur" published by Mr. C. J. GADD in the Pro-

¹ FR. SARRE, *Die Kunst des alten Persien*, Berlin, 1922, p. 8—15.

² The present article has been mainly drawn from a note communicated to the principal Indian newspapers (*The Statesman* of 5 Nov. 1934, *The Hindu* of 8 Nov. 1934, etc.) by Rai Bahadur Daya Ram SAHNI, Director-General of Archæology.

ceedings of the British Academy, vol. XVIII. Mr. G. de HEVESY's startling discovery that the script of the Indus Valley shows certain analogies to that found on wooden tablets in the Easter Island has evoked considerable interest.

The explorations conducted by Sir John MARSHALL on the site of Taxila have brought to light another Buddhist monastery which exceeds in size all edifices of its class known in the North-West. The locality where it was found is called Kalawān. The site yielded a copper-plate inscribed in Kharoshthī characters. In this inscription the monastery from the ruins of which it was exhumed is indicated by the name of Chhaḍaśilā. The document, which is dated in the year 134, has been edited by Professor Sten KONOW¹. It is of considerable importance as it supplies a reliable basis for the dating of the Gandhāra sculptures which were discovered along with it.

An event of importance was the opening of the Curzon Museum of Archæology at Mathurā by Sir Malcolm HAILEY, Governor of the United Provinces, on the 25th January 1933. In the course of his speech H. E. gave the history of the Mathurā Museum. It was Mr. F. S. GROWSE who started the collection of sculptures and inscriptions which he himself had excavated during his collectorship of the District. It was housed in a very ornate building which had originally been intended for a rest-house of Indian gentlemen of rank. The subsequent growth of the collection was mainly due to the infatigable labours of the late Rai Bahadur Pt. RADHA KRISHNA. Among the numerous important pieces which he recovered we need only mention the Yaksha of Parkham, the Nāga of Chhaṛgaon, the statues of Kanishka and other princes of the Kushāṇa dynasty and the two sacrificial posts of Isāpur. From 1911 Pt. RADHA KRISHNA was in charge of the Museum as Honorary Curator. The old museum soon proved too small to contain the ever growing number of sculptures. In 1919 the local Government decided to provide a suitable building to house the collection; it was completed in 1929 at a cost of Rs. 1.60.000. Moreover a grant of Rs. 10.000 was sanctioned to cover the expense of the removal of the exhibits to the new building. They were arranged under the personal supervision of Rai Bahadur Rama Prasad CHANDA. It was on the special wish of Pt. RADHA KRISHNA that the new Museum was named after Lord CURZON who during his Viceroyalty has done so much to promote archæological research in India.

The foundation of a local archæological Society at Allahabad is another event which deserves to be mentioned. Excavations on the site of Kosam, the ancient Kauśāmbī, are contemplated.

The Archæological Department of Gwalior under the direction of Mr. M. B. GARDE carried out some remarkable excavations at Gyaspur, a village 23 miles to the north-east of Bhilsa, which yielded the remains of a huge Vaishṇava temple of the 10th century A. D., some beautiful images and carvings and three fragments of a large Sanskrit inscription — a *praśasti* — connected with the construction of a temple.

¹ *J R A S*, 1932, p. 949—65 (*cf. An. Bibl. I. A.*, VII, no. 286); and *Ep. Ind.*, XXI, pt. VI (April 1932), p. 251—9, with plate.

The recovered portion of the epigraph mentions the names of three kings of a hitherto unknown royal dynasty, namely, Śivagaṇa, Chāmuṇḍarāja and Mahendrapāla.

On the famous Buddhist site of Nālandā in Southern Bihār the excavations carried on during a number of years were continued. Hitherto eight monastic buildings, a large *stūpa* and other religious edifices had been discovered. Now a ninth monastery has been brought to light. In the course of its excavation as many as seventy-five images of metal and stone representing Buddhist and Brahmanical deities were recovered. It may now be considered as definitely settled that the bronze statuettes belonging to the monastery which the Śailendra king Bālaputra had founded at Nālandā were not imported from Java but must have been manufactured by local craftsmen¹. Among the minor antiquities found at Nālandā there were some 3000 objects of burnt or unburnt clay, including miniature models of *chaityas*, as well as seals and sealings². Several of the latter are inscribed; the inscription usually reads: *Śrī-Nālandā-mahāvīhāriyāryabhikṣhusaṅghasya*, "Of the Community of the Venerable Friars [residing] at the Great Monastery of Śrī-Nālandā". Incidentally these monastic sealings are of interest for the identification of other Buddhist sites, like that of Kasia, where similar discoveries have been made. They prove that these inscribed objects were not imported from elsewhere and therefore record the name of the convent in the ruins of which they were found.

In the course of excavations at Rājgir, the ancient Rājagṛiha, conducted in 1905—6 by Sir John MARSHALL and Dr. Theodor BLOCH a curious brick structure, called Maṇiyār Maṭh, raised on a circular plan and decorated with remarkable terra-cotta figures of Nāgas and other divinities, had been discovered, the exact nature of which it was impossible then to establish. Fresh explorations have now made it clear that this enigmatical structure consists of two buildings raised the one upon the other, the lower one being a circular Śaiva shrine and the upper one a Buddhist *stūpa* of the 8th or 9th century A. D. A fragment of a stone sculpture which came to light in this excavation contains the name of the mountain Vipula, one of the five hills by which the ancient royal city of Rājagṛiha was surrounded. On account of its being engirdled by mountains the town was also known by the name of Girivraja.

The excavation of the great temple of Pahārpur in the Rājshāhī district of Bengal has now been brought to completion³. At a small distance to the east of the temple the recent explorations have brought to light a shrine dedicated to the Buddhist goddess Tārā. For further explorations carried out in Bengal by various archæologists, we may refer to the special article which Mr. H. E. STAPLETON has contributed to the present volume. Here we wish only to record the discovery of an exquisitely carved Viṣṇu image of colossal size which was found at Itahar in the Dinājpur district. It has been deposited in the Indian Museum at Calcutta.

¹ The question has been fully discussed by A. J. BERNET KEMPERS, *The Bronzes of Nālandā and Hindu-Javanese Art*, Leyden, 1933.

² Hirananda SASTRI, *The Clay Seals of Nalanda*, *Ep. Ind.* XXI, p. 72—7.

³ Cf. *An. Bibl. I. A.*, VII, p. 26—31.

In the month of March 1933 a discovery of great interest was made by Mr. T. G. Aravamuda IVENGAR of the Madras Museum at Satyamangalam, a village 7 miles west of the famous Fort of Gingee. It consists of a large number of stone sculptures representing Vishṇu, Rudra, Sūrya and other deities of the Brahmanical Pantheon. These images, which are reported to be well preserved and of excellent workmanship, are ascribed by the discoverer to the time between 700 and 850 A.D. They exhibit a transition from the late Pallava to the early Chōla period. The collection has been removed to the Government Museum at Madras.

In the field of Moslim archæology a find of importance was made at Old-Delhi by Khan Bahadur Maulwi ZAFAR HASAN. On the site of Jahānpanāh, one of the six cities which preceded the capital founded by the Great Mogul Shāh Jahān, he laid bare the remains of an extensive building which is believed to be the palace of Muḥammad-bin-Tughlaq (1325—51), the second ruler of the Tughlaq dynasty. A large hall, measuring 300 by 210 feet, which must have been supported on 300 wooden pillars is believed to be identical with the *Qaṣr-i-hazār-Sutūn* or 'Thousand-pillared Hall' described by Ibn Baṭṭūṭa.

For a number of years extensive works of repair and restoration have been carried out in the Lahore Fort under the superintendence of Mr. J. F. BLAKISTON. In the next issue of the Bibliography we hope to publish an account of this interesting work.

Two more events of a personal character we wish briefly to commemorate. On the 26th November 1932 was Sir Aurel STEIN's seventieth birth-day. Few archæologists can look back on such an amount of epoch-making exploratory work published in the most perfect form, as Sir Aurel STEIN has produced. But it will be hard indeed to point to any other explorer who at the age of seventy still carries on his work in the field under conditions which would deter a man of half that number of years. While offering the veteran archæologist our congratulations, we wish to thank him for the warm interest which he has shown on many occasions in the Kern Institute and its work.

We do not wish to conclude this survey without mentioning the death of Mr. Henry COUSENS which occurred at Tunbridge-Wells, Kent, on 5th November 1933. Mr. COUSENS joined the Archæological Survey of Western India in 1861 as a draftsman and an assistant to Dr. James BURGESS. From 1891 till his retirement in 1910 he was Superintendent of the Western or Bombay Circle. In that capacity he rendered excellent services in the listing, preservation and survey of the numberless monuments in his charge and, besides contributing valuable papers to the Annual Reports of the Archæological Survey, produced a considerable number of well-illustrated volumes on the architectural remains of Bijapur, Gujarāt, Kaṭhiāwār and Sind. Mr. COUSENS was a conscientious and reliable worker and a first-class draftsman and photographer. He made a complete photographic survey of the sculptures of Sānchi; we understand that the publication of these beautiful photographs is shortly to be expected. Mr. COUSENS died at the age of nearly eighty years.

J. PH. VOGEL.

INDIAN NUMISMATICS IN 1933

a. EARLY INDIAN COINS

In vol. XIX of the *Journal of the Bihar and Orissa Research Society* Mr. K. P. JAYASWAL undertakes to fill the blank in the history of Northern India between the Kushāns and the Guptas, drawing his evidence from the Purāṇas, the play called *Kaumudīmahotsava*, the poem named *Bhāvaśataka*, inscriptions and coins. He asserts that the Kushāns were defeated by the Bhāraśivas about 180 A. D., and that about 344 A. D. the Bhāraśivas and Vākātakas were amalgamated in the person of Rudrasena I whose father was a Vākātika while his mother was a Bhāraśiva. The Vākātakas are known from copper-plate inscriptions chiefly found in Berār or the Bombay Presidency, with one or two bare mentions of their name in Baghelkhand, and three inscriptions at Ajaṇṭā. The Bhāraśivas are specifically mentioned only in the genealogy on the Vākātika plates, where Rudrasena I is shown to be the grand-son of Bhava Nāga who is described as a Bhāraśiva.

In attempting to fit the Paurāṇic accounts to this reading of history Mr. JAYASWAL begins with the lists of the Nāga dynasties, and equates some of them with the names on the coins found at Mathurā¹. His identifications are not very convincing, as he has to place Śesha-data of the coins before Rāma-data, while the true order is probably the reverse. Moreover Śīśu-chandra-data whose coin was published by Professor RAPSON² must be much later than 10 B. C.—25 A. D., the date he assigns to the Nāga-king Śīśu-nandi. Some of the Mathurā coins he describes as struck by the later Nāga rulers, who are referred to but not named in the Purāṇas, are probably earlier than those of Rāma-data, and one of them was struck by a Satrap (Śiva-data) not by a Rājā. Lastly, while the coins were certainly struck by rulers in the Doāb, the Purāṇas describe the Nāgas as rulers of Vidiśā.

Mr. JAYASWAL takes the word 'Nava' (Nākas or Nāgas) in the well-known passage describing the rulers of Champāvati and Mathurā as a name instead of the number nine, and describes Navanāga as the first of the Bhāraśiva rulers. He identifies him as the striker of a well-known series of coins found chiefly at Kosambī the inscription on which has been variously read as *Nevasa*, *Devasa* or as part of a name *-navasa*. Nava-nāga is said to have ruled first at Padmāvati about 140 A. D. and then at Kantit³ on the Ganges, and to have conquered the Kushāns. He was followed about 170 A. D. by Virasena whose coins are found at Mathurā and in the Doāb from Bulandshahr to Cawnpore. Mr. JAYASWAL also assigns to Virasena two coins⁴ obtained by CUNNINGHAM near Narwar and read by him as *Kha-* which Mr. JAYASWAL

¹ CUNNINGHAM, *Coins of Ancient India*, p. 85.

² JRAS, 1900, p. 114.

³ He identifies this with Kāntipura mentioned in the *Vishṇupurāṇa*.

⁴ *Coins of Medieval India*, p. 23, Pl. 11—13, 14.

reads as *Vi-*. This attribution cannot be supported on any ground. He thinks that the Bhāraśivas then divided into three branches and assigns to one (at Padmāvati) the rest of the coins published by CUNNINGHAM (*l. c.*), and to another, ruling from Kantit, a series of coins which V. A. SMITH¹ described as uncertain. Until more of these coins are discovered and it is known where they are found, it is purely speculative to assign them to Kantit. The third branch at Mathurā is said never to have struck coins.

Accepting a suggestion by V. A. SMITH (*l. c.* p. 192, 197, n. 2) that there were two rulers called Virasena, Mr. JAYASWAL professes to read the name on the second series as Pravarasena, and also a date 76. It seems probable that SMITH was mistaken in dividing the series, as the coins are rather crudely struck and many are worn. And it is certain that Mr. JAYASWAL's reading is incorrect. He has taken as *Pra-*, the first syllable of the name he reads, a portion of a *nandipada* which comes below 'Virasena', and the marks he reads as 76 are portions of another *nandipada* on the right of the coin. The wheel-mark which he notes on the coin, and which he identifies with a similar mark on a pillar bearing the word *Vākāṭanam*, is merely the base of the same symbol.

Mr. JAYASWAL also reads on coins the name of two other Vākāṭaka rulers known from their plates. The coins are of the Kauśāmbī series. One of them is an early cast coin, which bears no inscription, but Mr. JAYASWAL has taken part of a *nandipada* as the name Rudra, and turns a *svastika* into the symbol for 100. He thus assigns a coin which is probably of the 3rd century B. C. to Rudrasena I whom he places in 348 A. D. The name on the other coin, read by SMITH as *Pavatasa* (*i. e.* of Pārvata) he reads as Pṛithvī-sena. SMITH's reading is confirmed by a coin in the British Museum.

Lastly Mr. JAYASWAL refers to the Gupta coins. He adds to their issues a coin of the Pañchāla series, reading *Chandra-guptyasya* where CUNNINGHAM preferred *Rudra-guptyasya*. The British Museum specimens clearly confirm the latter reading both as regards the initial syllable and the Prākṛit form of the genitive. This coin is probably 500 years earlier than the date assigned in the paper. Mr. JAYASWAL's deductions from the title used on the tiger type of Samudragupta's coinage are also unsound.

b. INDO-SCYTHIAN AND KUSHĀN

Mr. N. G. MAJUMDAR presents in the *Archæological Survey of India Report* for 1928—9 (p. 169, pl. LXIV) a fresh study of the coins of Spalirises, Azes and Azilises in which he supports V. A. SMITH's views that there were two kings named Azes, and that Azilises ruled between their reigns. His most important fresh material is the valuable suggestion that the form of the Kharoshthī dental *sa* changed at this period, which he appears to prove. It is of course quite possible that the change began in one portion of the dominions of Azes which, as pointed out by WHITEHEAD, who takes the opposite view, were extensive².

¹ *Indian Museum Catalogue*, p. 205.

² *Catalogue Punjab Museum*, I, p. 93.

A very interesting gold coin acquired by the British Museum shows Wema Kadphises riding on an elephant and thus marks the conquest of Indian territory¹, while three coins found in northern and eastern Bengal illustrate the later stages of Kushān coinage².

c. GUPTAS

In the *Indian Historical Quarterly* for 1933 Professor D. C. GANGULI makes the acute suggestion (p. 784) that the name read by Allan³ doubtfully as Chandragupta (III) should be Vainyagupta, and the coins were then struck by the ruler whose copper-plate was published in *Ind. Hist. Quart.*, 1930, p. 45. The reading has been accepted by Allan⁴, and it is curious that it was not suggested earlier from the engraving of no. MLI, pl. XLVII in MARSDEN's *Numismata Orientalia*. It is possible that Vainyagupta should be identified with Vajra named by Yuan Chwang as the son of Bālāditya⁵, since Vena of which Vainya is a patronymic, was a name of Indra, and the *vajra* was Indra's symbol.

d. MEDIAEVAL

Mr. L. P. PANDEYA describes in *Ind. Hist. Quart.*, IX, p. 595, an interesting silver coin or seal of quite a new type, bearing the name Prasanna-mātra, which first appears on the seal of copper-plates issued by his grandson Mahā-sudeva (*Ep. Ind.*, IX, p. 172). No coins of this line have been published before, but as one side is blank the piece may have been struck as a seal or medal.

e. MOSLEM

The report of the Archæological Survey of Hyderabad for 1340 (1930-1 A. D.) gives full information of recent acquisitions, including coins of a Barid Shāhī ruler (? Amīr Barid Sultān A. H. 999-1010) which have not been recognized before, and a rupee of Shāh 'Ālam II of a new mint Rāmchandra-nagar, the site of which is uncertain.

f. ASSAM

A short note by Rai Bahadur K. L. BARUA in the *Journal of the Assam Research Society*, 1933 (p. 33) on the coinage of Assam gives an interesting summary of the information derived from the coin legends about the religious tenets of the rulers. He suggests that the so-called Gahori Mohur, bearing the representation of a boar, which was much prized in Assam as a lucky amulet was a coin of the ancient Kāmarūpa kings who traced descent from the Varāha incarnation. No specimen of this gold coin seems to be known, but a silver one in the Assam cabinet is described⁶

¹ *Brit. Mus. Quarterly*, VIII, p. 73.

² *JASB*, 1932, p. 127.

³ *Brit. Mus. Cat. Gupta Coins*, p. 144, pl. XXIII, 6-8.

⁴ *Cambridge Shorter History of India*, 1934, p. 96.

⁵ WATERS, II p. 165.

⁶ *JASB*, 1910, p. 165.

by STAPLETON, whose attribution to the Burmese rulers of Assam is doubted by BOTHAM. A new edition¹ of the catalogue of coins in the Shillong Museum shows its wealth of Assamese coins, especially silver, and the extent to which its general collection is increasing.

R. BURN.

RECENT ADVANCES IN KNOWLEDGE OF THE EARLY AND MEDIÆVAL HISTORY OF BENGAL

In Bengal the year was noteworthy for the publication in the *Journal of the Asiatic Society of Bengal* of a series of papers² dealing with fresh work that has considerably extended our knowledge of the early and mediæval history of North-Eastern India. The first five of these were contributed to a Symposium on Northern Bengal History, held at the Society's rooms in the first week of 1933; while the remaining two, by S. K. SARASWATI, embodied the results of two subsequent tours that were undertaken with the object of completing the previous surveys.

Until recent years the earliest known fact in the history of Northern Bengal was that this area was included in the Gupta Empire³ between 432 and 543 A. D.; but the papers now under consideration carry the political connection of Bengal with the rest of India backwards by more than 600 years. In the first place, Mr. MAZUMDAR's note on Kushān Coins indicates that, in the time of Vāsudeva (185—220 A.D.), Northern Bengal also probably formed part of the Kushān dominions. In 1928-9, however, a terra-cotta plaque (showing an archer shooting deer from a four-horsed chariot) had been found at Mahāsthān in the course of systematic excavations by the Archæological Department, while in 1932 Prof. S. K. CHATTERJI also discovered at Pokharṇā (the ancient Pushkaraṇā), in the Bankura district of Western Bengal, a plaque of a standing Yakshiṇī. As both these can only be assigned to the Śuṅga period (2nd and early 1st cent. B. C.), their discovery suggests the likelihood of Śuṅga

¹ Reviewed by J. ALLAN in *Num. Chron.*, 1934, p. 60.

² (1) *Note on a Mauryan Inscription from Mahāsthān (the ancient Puṇḍravardhana)*, by D. R. BHANDARKAR.

(2) *Three Kushān coins from North Bengal*, by N. G. MAZUMDAR.

(3) *A 'Line of Time' for Northern Bengal*, by H. E. STAPLETON.

(4) *Note on a seated and inscribed image of Sūryya from Qaṣbah (Ekdālā), District Dinājpur*, by N. CHAKRAVARTI and S. K. SARASWATI.

(5) *Note on the Historical and Archæological results of a Tour in the Districts of Māldah and Dinājpur*, Dec. 24th—31st, 1932, by H. E. STAPLETON.

(6) *Notes on two tours in the Districts of Māldah and Dinājpur*, by S. K. SARASWATI.

(7) *Notes on a Third tour in the District of Dinājpur, chiefly along the Chirāmāti River*, by S. K. SARASWATI.

All the above appeared in No. 1 of *JASB*, XXVIII, 1932, p. 123—95 (with 9 Plates and 2 illustrations in the text).

³ *Vide* papers by R. G. BASAK on the Damodarpur Copper Plates two of which were in the name of Kumāragupta: *Ep. Ind.*, XV, p. 113 ff.) and the Dhanaidaha Copper Plate of the same Gupta King (*Ibidem*, XVII, p. 345 ff.).

supremacy in North-Eastern India at least as far back as 80 B. C. (the date of the murder of the last Śuṅga King).

A still more remarkable discovery, that was announced by Prof. D. R. BHANDARKAR at the Symposium, is the finding, during the course of the Archæological Department's 1931-2 season of work at Mahāsthān, of a fragmentary inscription in the Brāhmī alphabet of the Aśokan rock and pillar edicts, recording the issue of an order to the local *Mahāmātra* (officer) stationed at Puṇḍranagara that, with a view to the relief of distress (caused either by flood or famine), he should (1) make advances in *gaṇḍaka* coins and (2) distribute paddy from the district granary on which the inscription was placed. This not only settles the identity of Mahāsthān with the historical Puṇḍravardhana, but also indicates that Northern Bengal was probably included in the Mauryan Empire. The inscription further shows, if Dr. BHANDARKAR is correct in his reading and explanation of the name of the people who were to be assisted, *viz.* the Samvamgiyas, or 'Allied (tribes called) Vaṅgiyas', that the name *Vaṅga* for Bengal was probably in use even in the time of Aśoka (say 250 B. C.)¹.

The remaining four papers embody the results of enquiries that have been carried out by the writer, with various helpers, during the last few years in the Māldah and Dinājpur districts of Northern Bengal, particularly with a view to settling the vexed question as to the site of Ekdālā, the stronghold before which the Bengal Kings, Ilyās Shāh and his son, Sikandar Shāh, were able successfully to withstand two attacks of the Delhi Emperor, Firūz Shāh, in the middle of the 14th century. Evidence has been gathered to prove the correctness of WESTMACOTT's suggestion (made as long ago as 1874) that it should be identified with the place of that name in Dinājpur. The city apparently included an area of upwards of 25 square miles, enclosed within a broad moat formed by linking up the Chirāmatī and Bāliyā rivers, and a memory of the battle between Ilyās and Firūz may be preserved in the name of the village *Ranthail* ('Battle Field') which is situated in the great plain stretching to the south of the old city, about 1½ miles to the south-west of the spot where the Bāliyā leaves the southern moat.

A careful survey of the site and the surrounding country (which is scattered with mounds indicative of ancient settlements) resulted in the discovery of numerous images, some of which may date from at least the earliest Pāla times (late 8th and 9th cent. A. D.). This shows that Ekdālā was originally a Hindu city the name of which was probably Bairhātṭā. Among these images, the following merit the special attention of archæologists:

1. Danturā — a form of Chāmuṇḍā, (Plate II*a*). A sandstone image found at Kaṭāshan, a village lying a short distance to the north-east of the embanked area east of the Bāliyā. Date possibly as early as the 8th century.

2. Vishṇu, in sandstone, (Plate II*e*). From Kākadighi, a mile to the N.W. of Qaṣbah, the citadel of Ekdālā. As it is similar to the specimen of the same image

¹ *Ep. Ind.*, XXI, p. 83—91, with plate.

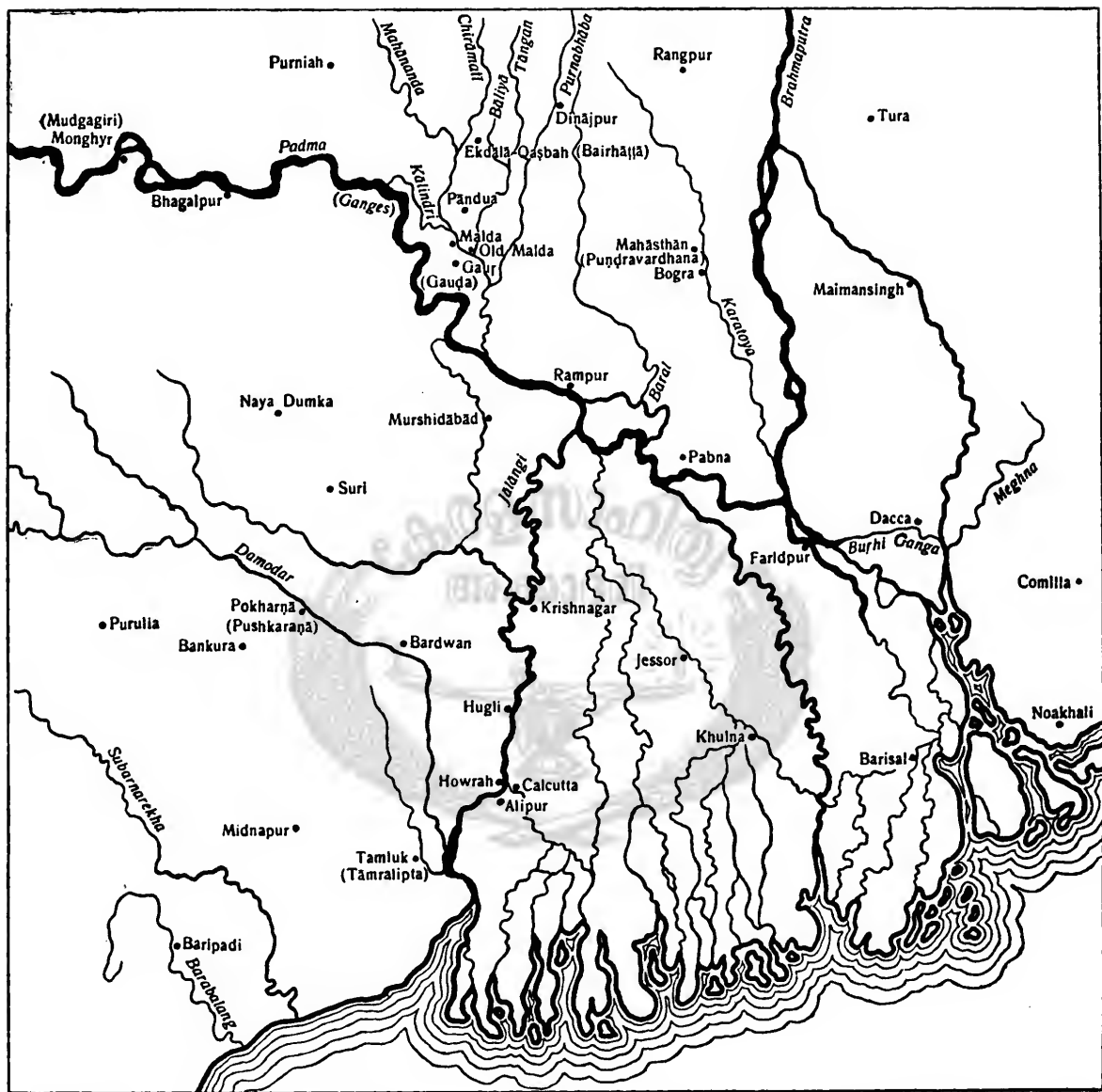


Fig. 1. — Sketch Map of Bengal.
(The ancient names are placed between brackets.)

found at Bodh Gaya that was dedicated in the 26th year of Dharmapāla¹, it probably dates from about 800 A. D.

3. A miniature Vishṇu Trivikrama of the 9th century — now in the Varendra Research Society Museum, Rājshāhī — came from Ādyakhaṇḍa, on the Chirāmatī. This hamlet (which lies immediately west of the Ekdālā *Mauzā*) may possibly, as suggested by its name, have been the original nucleus of the former Hindu city.

4. Tenth century sandstone image of Śiva and Pārvatī (Plate II*d*) from Śrīrāmpur, about 10 miles north-east of Qaṣbah (and 1 mile W. of Karanji — *cf.* later).

5. Eleventh century image of Rishabhanātha, the first of the twenty-four Jain *Tīrthaṅkaras*; from Surohar, just across the Chirāmatī river to the west of the old city. This is an epitome in stone of the Jain hierarchy, as the main image is surrounded by minatures of the twenty-three other *Tīrthaṅkaras*.

6. Seated Sūrya (Plate II*c*) from Qaṣbah. If this can be correctly assigned to the first half of the 13th century, it indicates how slight was the hold over Western Bengal of the Moslem rulers who succeeded Muḥammad bin Bakhtiyār Khiljī, seeing that Devikoṭ — the head-quarters of the latter Chief — lay only 15 miles to the east of this particular Qaṣbah.

7. Vishṇu Trivikrama from Karanji, with an inscription *Palirayam Ṭhakkurah*: dating from the latter part of the 13th century and hence again subsequent to the first Moslem Conquest.

The last-named inscription is of particular interest in connection with a further object of enquiry in this part of Bengal, *viz.* the means by which the Hindu Rājā Gaṇeś was able to oust the reigning Moslem dynasty about 1415 A. D. and to rule over Bengal for 3 years under the somewhat too provocative title of *Danuja-Marddana* ('Destroyer of the Demons'). Evidence is adduced to show that Rājā Gaṇeś's home-village may have been Karanji, and that — if not a Koch himself — he probably utilised the Kochs of Northern Bengal to establish himself temporarily as sole ruler of Bengal. The leading race of Kochs is now known as Poliyas, and if the inscription was intended, more correctly, to read *Palerayam Ṭhakkurah* (the 'God of the Palis' — the image having been dedicated either by, or for, the Palis), the existence of a strong Poliya element in the locality may be inferred as far back as the 13th century.

The remaining historical problem that it was attempted to solve was the site of the battle in which Sikandar Shāh, the builder of the great Adīna Mosque at Pāndua, was slain about 1395 A. D., while opposing the advance of his rebellious son Ghiyāṣ-ud-dīn 'Azam. The probable site of the battle is shown to have been the village of Rāniganj or Rānigarh, which lies on the Tāngan River at the junction of three ancient roads. The first of these ran east towards Ghorāghāt: and hence may have been the road along which Ghiyāṣ-ud-dīn advanced from his headquarters in Eastern Bengal. The second was the road from North-western India (through old Māldah): while the third ran north-west, first to Pāndua and the Adīna Mosque, and thence to Northern

¹ *A.R. Arch. Surv.*, 1908-9, p. 148, fig. 3.

Bengal. If the identification is correct, Rāniganj was possibly the country residence not only of the Moslem rulers of Pāndua but also of their Hindu predecessors. Both at Pāndua and Rāniganj, Hindu remains occur, dating, in one case, from the 9th, and, in the other, the 10th century, and a fine specimen of the broad and well-cambered brick-on-edge road by which the two places were connected was discovered just inside the eastern ramparts of Pāndua, near a break in the wall, which probably marks the site of the Eastern Gate of the old city.

H. E. STAPLETON.

NOTE ON THE PROGRESS MADE BY H. E. H. THE NIZAM'S
ARCHÆOLOGICAL DEPARTMENT DURING THE YEAR 1933—34. A. D.

a. SURVEY OF MONUMENTS

Several new monuments of considerable archæological and historical importance were surveyed during the year in the Raichur, Bidar, Gulbarga, Osmanābād, Aurangābād, Nalgonda and Aṭrāf-i-Baldah Districts. The most important of these is a *vihāra* at Ghaṭotkatch which was concealed from view by the accumulation of *débris* and has now been noticed and cleaned for the first time. It is separate from the two *vihāras* at Ghaṭotkatch described in FERGUSSON and BURGESS' *Cave Temples of India* (p. 346—7). Another important monument surveyed for the first time is the fort at Taltam, mentioned in the *Ā'in-i-Akbarī* and the *Akbar Nāmāh* in connection with the conquest of Khandesh and Ahmadnagar by Akbar. The fort is situated in the Indhiyari range between Ajanta and Kanhar. From an architectural point of view it is like the other hill-forts of the Deccan; but it has inscriptions which throw light on contemporary history. Another important building studied systematically for the first time is the temple at Ghanpūr, situated about 8 miles north-east of Ramappa in the midst of thick jungle, which has now been cleared. The temple has a close resemblance to the well-known Śaivite temple at Ramappa, being star-shaped in plan. It also has figure-brackets of polished black stone which show much imagination and skill in their carving. A full description of these monuments will appear in the *Annual Report* of the Department for 1933—34 A. D. which is under compilation.

b. CONSERVATION

A total sum of Rs. 64, 961—6—6 was spent during the year on the preservation of archæological monuments in the Dominions. The campaign of conservation work carried out at Aurangābād, Ajanta, Ellora and Bidar, which mostly engaged the attention of the Department, deserves special mention. At Aurangābād the two groups of Buddhist caves have been thoroughly cleaned and conserved, and made easily accessible by the construction of a motorable road from the Begampura Gate of Aurangābād to the foot of the hill in which the caves are situated. A bridle-path has

also been cut along the brow of the hill for the convenience of visitors to go from one group of caves to the other without descending into the valley and climbing up the cliff again as they had to do before.

At Ellora the frescoes in the ceiling of the Kailāsa and the Indra Sabhā have been cleaned and preserved scientifically and there is no danger of their perishing for at least a couple of centuries to come. As they throw important light on the history of Indian painting after the disappearance of the Buddhist religion, a complete set of the copies is being prepared. It would seem that the societies of painters attached to different monasteries were persecuted at the time of the revival of the Brahmanical religion, so that artistic skill and tradition were completely lost with the waning of Buddhism in India. The frescoes at Ellora are nearly a century posterior in date to those of Ajanta; but the difference is so great that one fears to class them with the latter from consideration of points of technique and artistic feeling. The photographs of a few copies of these frescoes are reproduced in Plate III. At Ellora, for the facility of visitors, the road in front of the caves has been widened at several points and parking places laid out for cars.

Inside the Daulatābād Fort almost all the prominent monuments have been conserved and much has been done in the clearance of jungle and the construction of foot-paths leading to various monuments.

In the Aurangābād city itself the Department during the year under report has taken in hand the special repairs to the Naukhanda Palace. This was originally constructed by Malik 'Ambar; but 'Ālam 'Alī Khān, the Governor of Aurangābād under Aurangzeb, is reported to have made some additions to the edifice. His Highness Āṣif Jāh Nizām-ul-Mulk made further additions to the building and it was his favourite residence after his assuming independence. There is a carpet in the building which is shown to the public every year on the 'Id festival when the Šūbahdār of the division receives *nazrs* from the officials and the general public of Aurangābād as a token of their homage to the king. The building has some spacious halls which are now being repaired according to an estimate amounting to Rs. 37, 100 for the complete conservation of the building and the gardens. Of this sum Rs. 7, 500 have been spent during the year on repairs to this monument.

At Ajanta the cleaning and conservation of the frescoes were continued during the year and the paintings on the walls of caves IX, X, XII, XVI, XVII and XIX have been preserved scientifically. In cave IX a fresco was noticed, concealed under dirt, which shows a *dāgaba* with an enclosure and a gateway similar to those of the Sanchi Tope. In this painting votaries are shown bringing offerings towards the *dāgaba*. The head-gears and the dresses of these votaries are similar to those noticed on the southern gateway of the Great Tope at Sanchi. The painting from the point of technique seems to be of the second century A. D., and it is interesting to note that at this time the design and the detail of the Sanchi Tope held the imagination of artists in different parts of India.

In Bidar the excavations of the Takht Maḥall have disclosed some halls decorated

with beautiful tile-work. The tiles are of different patterns and designs; some are square in form, while others are of different shapes joined together like mosaic-work. The designs represent chiefly floral, geometrical and calligraphic devices. Some tiles are hand-painted and some have real gold work, which was also apparently done by hand. In the volume on Bidar, which is under compilation, a chapter is devoted to the technique of these tiles.

At Bidar two other monuments of the Baihmanī period have been conserved during the year. They are the Solah Khambh Mosque and the Madrasa Maḥmūd Gāwān. The former is a spacious building, rather severe in style, while the Madrasa has a close resemblance to similar buildings of Khurasan and Persia and must have been designed by a Persian architect. It is interesting to note that at Bidar the influence of Persian art and culture is very prominent; even the Persian royal emblem — the rising sun and the lion — is worked out in tiles as an ornamental motif in the spandrels of some buildings.

c. EXCAVATION

During the year under review Government have sanctioned a sum of Rs. 5000 to conduct excavations in the old fort at Warangal and at a site in the Nalgonda District on the northern bank of the Krishna river facing the remains of Nāgārjunikoṇḍa. The operations will commence in the next cold weather and the Department expects to discover some interesting records at both these places.

d. EPIGRAPHY

In the domain of Hindu inscriptions a comprehensive survey of the Telugu records has been made and all inscriptions in that language have been copied and are now being edited in the form of a monograph by Dr. P. SRINIVASACHAR of Madras, who a few years ago obtained the Ph. D. degree of the London University for his researches in the political history and the inscriptions of the Kākatīya dynasty. The monograph is likely to be published early next year (1935). Two other monographs have been compiled on the Canarese inscriptions of Kopbal, Kukkanūr and Kallūr and Mr. C. R. KRISHNAMACHARLU, Superintendent for Epigraphy of the Archæological Survey of India, is editing them for the *Hyderabad Archæological Series*¹.

During the year a thorough survey was also made of the Moslem inscriptions of Shāhpūr, Sāgar and Gogī in the Gulbarga District, a detailed article on which has been contributed to the *Epigraphia Indo-Moslemica*. The majority of these inscriptions are in Persian and belong to the 'Ādil Shāhī dynasty of Bijapūr. One inscription, however, which was erroneously attributed to Maḥmūd Shāh Baihmanī belongs to Muḥammad Tughlaq. The inscriptions of the 'Ādil Shāhī dynasty throw interesting light on the genealogy and the date of assuming independence by these kings.

G. YAZDANI.

¹ A list of publications issued by the Archæological Department of Hyderabad-Deccan during the year 1933 will be found at the end of the present volume.

ANCIENT MONUMENTS OF KASHMIR ¹

We congratulate the India Society on the attractive volume, published under its auspices, in which Mr. R. C. KAK, formerly Director of Archæology in the Jammu-Kashmir State, has described the ancient monuments of his native country. It is provided with a Foreword by Sir Francis YOUNGHUSBAND, the President of the India Society, and with an Introduction by Professor A. FOUCHER. The book, as explained by the author in his Foreword, "has been planned to suit the convenience and the requirements of the visitor who, without desiring any great erudition, takes an intelligent interest in the subject of Archæology". Although Mr. KAK's volume is intended therefore to be a guidebook for the benefit of the intelligent tourist, it is a scholarly production supplying the most reliable and up-to-date information regarding the numerous ancient temples and other sacred edifices for which Kashmir is famous no less than for the beauty of its scenery. The author appears to be acquainted with all that has been written on the subject of his book by previous writers; he must moreover be familiar with the monuments by personal inspection. The book is written in an agreeable and vivid style and shows a perfect command of the English language.

In an introductory chapter dealing with the country and its people and with the sources of Kashmir history the author enumerates the Greek, Chinese, Arab, Indian and Kashmiri writings containing more or less detailed accounts of the history and geography of Kashmir. Among the indigenous sources Kalhaṇa's famous chronicle, the *Rājataranginī*, takes the first place. This remarkable historical work, unique in Sanskrit literature, was continued by Jonarāja, Śrīvara and others, so that we possess a consecutive history of Kashmir from Aśoka to Akbar. At the end of this chapter François Bernier is mentioned as the earliest European writer who has visited and described the Happy Valley or "le Paradis terrestre des Indes", as he calls it. There exists however an earlier account of Kashmir in the *Remonstrantie* of the Netherlander Francisco Pelsaert ².

The next chapter supplies a very useful survey of the political history of Kashmir, in which special attention is paid to the early kings, like the renowned Lalitāditya, by whom were raised the magnificent temples dedicated to the great gods of the Hindu Pantheon. The last Hindu ruler was the Queen Kota Devī (1337—38). It was Sikandar (A.D. 1390—1414), who was responsible for the wholesale destruction of those splendid monuments of Indian architecture and who thereby earned the name of But-shikan, *i. e.* the Iconoclast. Among the Moslem rulers of Kashmir his son Zain-ul-ābidīn (A.D. 1421—1472) is distinguished by his just and tolerant rule. Up to the present time his beneficent reign is held in grateful memory. The author dwells with

¹ Ram Chandra KAK, *Ancient Monuments of Kashmir*. The India Society, 3 Victoria Street, London, S. W. 1. 1933.

² *Jahangir's India. The Remonstrantie of Francisco Pelsaert*, translated from the Dutch by W. H. MORELAND and P. GEYL, Cambridge 1925, pp. 32—36. (The *Remonstrantie* was written in 1626).

evident predilection on the life-story of this remarkable ruler who might be called a harbinger of the great Akbar on account of his broad-minded tolerance with regard to his Hindu subjects and his warm interest in their philosophy and religious writings. But unlike the enlightened monarch of Hindustan, the king of Kashmir ended his days in bitter disappointment. "There are few more pathetic figures in the annals of India than this solitary old man refusing to be consoled for a life of earnest endeavour, splendid achievement, and irremediable failure" (p. 39).

Chapter III gives a succinct but clear description of the architectural styles represented by the ancient buildings of the valley. It is well known that the Hindu temples of Kashmir exhibit a distinct style in which various elements have been most happily combined. What strikes the visitor most is the classical aspect of the Kashmirian temples. This is accounted for by the close affinity with the early art of Gandhāra. On the other hand, there are several elements which are purely Indian. Among these I would reckon the stepped pyramidal roof built up in two storeys as described by the author (p. 67). There can be little doubt that this type of stepped roof is an imitation in stone of the wooden hill-temples which still exist in the valleys of the Himalayas and are perhaps best known from Nepal.

In connexion with the purpose for which the book has been written, the ancient monuments have been arranged not in a chronological but in a topographical order. The result is that the Muhammadan buildings, most numerous in the capital, are prominent in Chapter IV entitled "Monuments in Srinagar and its Vicinity", whereas the description of the Brahmanical temples occupies most of the chapters V and VI in which the monuments above and below Srinagar are dealt with.

From an archæological point of view the most valuable portions of Mr. KAK's book are no doubt those relating to the Buddhist remains of the Valley which, apart from prehistoric relics like the megaliths of Yandrahom (p. 111, pl. XLIII), are at the same time the earliest. Although it was well known that Buddhism was once prevalent in Kashmir — a fact expressly stated by Kalhaṇa (I, 171, 177) and moreover abundantly testified by Buddhist scriptures —, hardly any monument of this religion had come to light during the nineteenth century. The explorations carried on during the last twenty years have revealed a considerable number in which the three main classes of Buddhist buildings — *stūpas*, monasteries and temples — are well represented.

First of all, there are the remains of Ushkar not far from Baramula at the lower end of the Valley. It is the site of Hushkapura, one of the three towns which, according to Kalhaṇa, were founded by the three Turushka kings Hushka, Jushka and Kanishka¹. A ruined and overgrown *stūpa* near this place was one of the very few monuments of Buddhism known to exist in Kashmir in the days of CUNNINGHAM and COLE². Mr. KAK follows STEIN in identifying it with the structure which, as stated in the *Rājatarāṅginī* (IV 188), was built by Lalitāditya in the middle of the eighth century. The

¹ *Rājat.* I, 168—70.

² A photograph of it has been reproduced in Cole's *Illustrations of Ancient Buildings in Kashmir* (1869).

site, however, has yielded relics of a much earlier date, *viz.* eleven terra-cotta heads and other remains of images which unmistakably betray the influence of the Græco-Buddhist school of Gandhāra. They are well described by the author (p. 153), who assigns them to the third or fourth century.

Another mediæval *stūpa* is found at the village of Malangpura, halfway between Avantipur and Payar. All that remains of it is the square basement with a double projection and a large staircase on each of the four sides. The most remarkable feature of this Buddhist monument is the decoration of sculptured reliefs on the outer surface of the walls by which the stairs are enclosed. The author gives a graphic description of these reliefs representing "a furious monster pursuing a man who is flying precipitally before it". There can be little doubt that the subject of these sculptures is a variation of the *makara* motif in which we find the aquatic monster combined with a little man who seems to be in danger of being swallowed¹. This motif, first found in the art of Mathurā, has spread as far east as the Island of Sumatra. It is well known that the *makara* is often used in the decoration of staircases.

The archæologist will read with special delight the account of the excavations carried out by Mr. KAK on the Buddhist site of Hārwan (p. 105—11). The village, situated about 1½ miles to the north-west of the famous Shālimār Garden near Srinagar, retains in a strongly modified form the ancient name of Shaḍarhadvana, the "Grove of the Six Saints", by which the locality is mentioned in the *Rājatarāṅgiṇī* (I, 173). Even in the days of Kalhaṇa it was remembered that this spot had once been hallowed by the presence of the great teacher Nāgārjuna.

The excavations on this site which, as far as we know, are here for the first time described in some detail and with suitable illustrations², have revealed the existence of walls built in the 'diaper-rubble' style well known from Gandhāra and Taxila. They also yielded a medium-sized *stūpa*, under the foundations of which a copper coin of Toramāna, the Hun king of the fifth century, was discovered. A building of an earlier date and of greater antiquarian interest is the large apsidal temple occupying the highest terrace.

The explorations of the last twenty years have made it abundantly clear that temples of this early type (apart from the enigmatical 'Tank building' of Mohenjo-daro, we may even regard it as the earliest type known in India) once must have existed all over the country. Sir John MARSHALL has discovered them both at Taxila and at Sanchi; Mr. LONGHURST excavated several specimens at Nāgārjunikoṇḍa on the banks of the Kistna river, whereas others had previously been found by Mr. Rea at Rāmatīrthan and Sankarām in the Vizagapatam district³. Two complete examples of this early temple architecture are still known to exist in the South: the one at Ter, the ancient

¹ Cf. *RAA*, 1930, p. 140 f. — In 1903, when visiting Kashmir, I had a photograph of one of the reliefs taken.

² A preliminary account was published in the *Illustrated London News* of December 1925. Cf. also *Proc. A. S. B.* 1895, p. 3.

³ Cf. *An. Bibl. I. A.*, 1927 (1929), p. 12—3, pl. IVb.

Tagara, on the western boundaries of Hyderabad-Deccan and the other at Chezarla in the Guntur district of Madras. The well-known rock-cut *chaitya*-halls of Western India are, of course, cave-temples of exactly the same type.

The peculiar 'apsidal' shape of these shrines is to be accounted for from the object of worship, the early *chaitya* or *stūpa* raised on a circular plan, which they were intended to enshrine. Hence the Prākṛit name *chetiyaḡhara* (Sanskrit *chaityagriha*) by which temples of this kind are designated in inscriptions. The term *chaitya* applies to the enshrined *stūpa* and the use of the word with reference to the whole temple, not uncommonly met with in the works of archæologists, is therefore to be discarded.

The explorations of Hārwan have now for the first time, I believe, revealed the existence of such an early temple in Kashmir. The wonderful tiled pavement of the courtyard (160 by 124½ feet) which surrounds the apsidal temple adds not a little to its interest. The tiles which are numbered with Kharoshthī numerals, show a great variety of curious designs which are well illustrated on plates XIX—XLI. They include the motif of the garland-carriers well known from the art of Gandhāra.

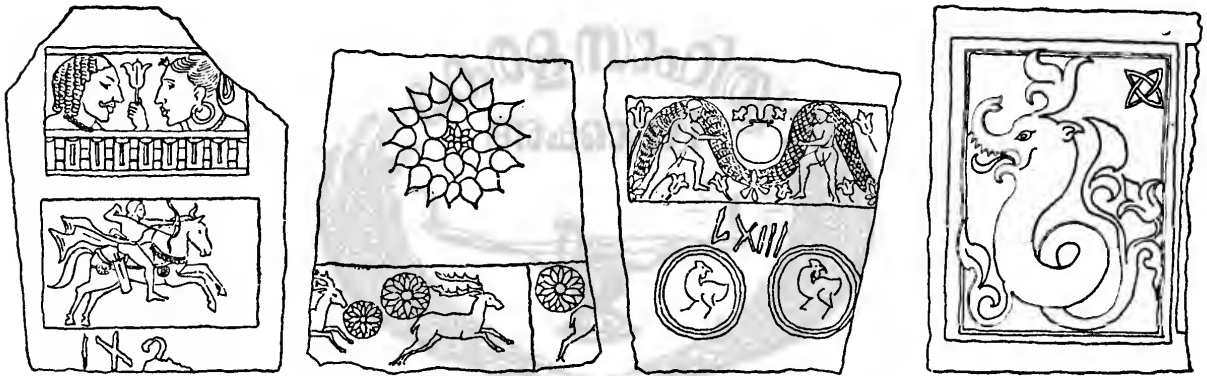


Fig. 2. — Tiles from Hārwan, Kashmir.

Among Brahmanical monuments of Kashmir the author pays special attention to the two temples which King Avantivarman (855—883) raised on the left bank of the Vitastā near the village Avantipur which up to the present day retains the name of the royal founder. These two temples are not so famous as the earlier sanctuary which the great Lalitāditya dedicated to the solar deity at Martand and which even in its sadly ruined condition is impressive by its picturesque appearance and imposing situation. The two temples which Avantivarman dedicated to Vishṇu and Śiva under the names of Avantisvāmin and Avantīśvara have likewise been destroyed by the iconoclast. But the careful excavations carried out in 1913—14 by Mr. D. R. SAHNI, while in charge of the ancient monuments of Kashmir, have added a great deal to our knowledge of these two religious edifices.

The thoroughly scientific manner in which Mr. SAHNI has published the account of his explorations leaves nothing to be desired. There are, however, a few iconographical explanations in which we venture to differ from his conclusions and which it

will perhaps be useful here to record. The two reliefs found on the front faces of the dies of the pedestal which flank the staircase leading up to the sanctum (Plate IV) are interpreted both by Mr. SAHNI and by Mr. KAK as representations of the god Viṣṇu accompanied by Lakṣmī and another goddess¹. It seems to me much more probable that the two groups are meant for Kāmadeva seated between his wives Rati and Prīti, not only on account of the amorous attitude of the central personage, but also on account of his attributes. He carries not only a bow but also an arrow ending in a flower which he holds with one of his right hands in front of his body. The parrots, too, appertain to Kāma.

The two inner panels, facing each other, of the same staircase are particularly interesting (Plate IVδ). They show each a group of persons among whom a male personage is most prominent by his large size in relation to the other figures. On one of the two reliefs, that on the left, this central figure is bearded and wears a crown. His right hand is raised as in reverential salutation and his left seems to hold a water-vessel². In the corresponding panel to the right the central personage, likewise a male but here distinguished by a moustache and a curious head-dress, is shown in the same attitude. In the left-hand panel the protagonist is followed by a female of medium size. Mr. KAK observes that she wears a scarf over her head in the same fashion as is still observed by the women of Kashmir. In the right-hand panel there is also a medium-sized figure standing behind the principal person, but here this satellite appears to be a male. The remaining figures of both groups, which are considerably smaller in size, seem partly to carry offerings or to express reverence by their attitude. "The whole group", Mr. KAK remarks, "seems to breathe a spirit of profound devotion to some undefined object".

Mr. SAHNI tentatively identified the bearded person with Brahmā and the principal person of the other group with Kṛiṣṇa. For these identifications there appears to be little foundation. Mr. KAK, in my opinion, is nearer the truth when he recognizes the donor in the bearded personage. But in that case the central person of the opposite group must also belong to the mortals. The attitude of both these persons with their right hand raised, a gesture associated in Pallava sculpture with human adorers, points to this conclusion. A more definite interpretation of the two figures must be necessarily hypothetical. It should however be borne in mind that the temple of Viṣṇu to which these sculptures belong was founded by Avantivarman previous to his accession³. I feel therefore inclined to recognize the founder Avantivarman in the man with the moustache, whereas the crowned person with the beard would be his predecessor Utpalāpīḍa. It would be interesting if the two figures in reality represented the first ruler of the Utpala dynasty and the last scion of the house of Karkoṭa. But until further evidence is forthcoming, the proposed identification should be considered as purely conjectural.

¹ *A. R. Arch. Surv.*, 1913-14, p. 46, pl. XXVII.

² Mr. SAHNI takes this object for a rosary.

³ *Avantisvāminam tatra prāg rājyādihigamāt kṛiti vidhāya prāptasāmrājyaś chakre 'vantisvaram tadā* (*Rājat.* V, 45).

The book concludes with a 'Short Bibliography on the History and Archæology of Kashmir'¹. A series of seventy-seven excellent plates is an indispensable adjunct for the right understanding of the text.

The fine volume produced by Mr. KAK is well calculated to draw anew the attention of artists and scholars all over the world to the wealth of antiquarian monuments which the Valley of Kashmir contains. May it also serve to render the local authorities fully alive to the great responsibilities which the possession of such a treasure-house of art and history involves.

J. PH. VOGEL

CEYLON

CONSERVATION OF THE ROYAL BATH AT POŁONNARUVA

Among the most striking of the remains at the ancient capitals of Ceylon are the stone baths, called *pokuṇa* (Pali *pokkharanī*, Sanskrit *pushkarinī*) in Sinhalese. At Anurādhapura and Połonnaruva as well as at the less well-known sites in the island, there exist numerous examples of these *pokuṇas*, varying in size, in design and in artistic beauty. We have *pokuṇas* of a very simple pattern, being nothing more than small rectangular excavations with sides built of brick or rubble, large baths of elaborate design ornamented with stone work of excellent quality, and others of such artistic designs as the stone-built Lotus Bath at Połonnaruva which, as the name implies, resembles a full-blown lotus of eight petals. All these baths were, in ancient days, supplied with water from the neighbouring reservoirs by means of under-ground pipes and there were similar passages for draining off the water when necessary. It is needless to mention that these underground passages are now all blocked up, so that at present the ancient *pokuṇas*, in which the rain-water stagnates, have become prolific breeding places of the malarial mosquito.

The great majority of them, like most of the architectural remains at Anurādhapura and Połonnaruva, once belonged to the various monastic establishments. Of secular baths, very few examples remain; and among them the most important is the one now known as Kumāra Pokuṇa ('the Prince's Bath'), near the ruins of the palace of Parākramabāhu I at Połonnaruva (Plate V). It is situated just outside the eastern enclosure of the Citadel, which was set apart entirely for royal buildings; but a flight of stone steps leading to it through a postern gate in the wall from the outer precincts of the palace shows that it was within the area reserved for royalty. By a study of the topographical data given in the *Mahāvamsa*, where the palace of Parākramabāhu I is described, Mr. A. M. HOCART has been able to identify the Kumāra Pokuṇa with the *Silāpokkharanī* ('Stone Bath') mentioned in the Chronicle².

¹ To this 'Bibliography' might be added STEIN's *Zur Geschichte der Čāhis von Kābul*, contributed to the *Festgruss an Rudolf von Roth*, Stuttgart, 1893 (Cf. STEIN's *Rājat*, transl. vol. II, p. 336) and the *List of Ancient Monuments in Kashmir (Annual Progress Report Panjab and U. P. Circle 1903-4, p. 35-45)*.

² *Memoirs of the Archaeological Survey of Ceylon*, Vol. II, p. 3.

When it was first cleared of the jungle by Mr. H. C. P. BELL in 1911, the *pokuna* was in a very dilapidated condition. The silent but steady action of tropical jungle growth during six centuries of desolation, and the ravages of man had done their work, and the stone slabs with which its sides had been faced were found displaced and scattered about. Some of the stones were missing and others broken into fragments. It remained in this condition (see Plate Va) till 1932, when the Archæological Department, in consideration of the association of this *pokuna* with the greatest name in the history of the island, and its intrinsic merit from the architectural point of view, decided to restore it. It was in such a ruinous condition that it was impossible to conserve it except by completely dismantling and re-building it. Detailed plans of restoration were made, in which the position of every slab and fragment of stone was accurately marked, and photographs showing the actual position of the stones in the various parts of the structure were taken before the dismantling was done. In re-building, every possible precaution was taken to replace each slab of stone in the exact position which it originally occupied. The old builders had given a backing of brick and mud mortar to the stone work of the sides, and in reconstruction a reinforced concrete backing was given into which the vertical slabs were fixed by hidden steel cramps. The flag-stones of the pavement, which had sunk in many places, were also re-set.

In the course of the work, it was found that, as in almost all the monuments at Polonnaruwa, the material used for this structure was not specially prepared for the purpose, but had been collected from various earlier buildings. In consequence, a few of the stone slabs are rather ill-fitting and the mouldings in the same tier also differ in style at places. All these defects must, of course, have originally been concealed by a coating of lime plaster, traces of which were found on some of the stones. In spite of these blemishes, the effect of the finished *pokuna* is on the whole very pleasing and impressive. The various parts of it balance each other very well, and the proportions are quite harmonious. It was also found that since its first construction, it had undergone repair at a subsequent date. The flight of steps leading down on the western side, and the greater part of the pavement can easily be distinguished as later additions.

In order to give the reader a general idea of this stone bath, I cannot do better than quote Mr. BELL's succinct description included in his Report for the year 1911-12, p. 56: "The *pokuna* is shaped as a bayed oblong, 44 feet east to west by 38 feet crossways, giving a recessed outline all round, and diminishing in like plan to 31 feet 6 inches by 27 feet 3 inches at bottom by three graduated gangways. The floor is stone-flagged, and in each of its terraces is a low ledge, ogee-moulded, except on the west, down which side the only stairs descended. The mantling of the gangways differed. The lowest tier was given small ogee plinth, vertical block, and cyma coping; the second and third gangways dispensed with plinth; and the uppermost in addition to its coping, was topped by a parapet of double-cyma moulding, inside and out, rounded at top".

After the restoration of the *pokuna* itself had been completed, the surrounding area was excavated; this work resulted in exposing the underground passages by which it was supplied with water and emptied. Between the *pokuna* and the Citadel Wall was a channel, with sides built of rubble masonry; 11 feet 3 inches wide, from which water was conveyed to the bath through four underground pipes. Two of these, which were connected with the two *makara*-shaped spouts on the western side, were built entirely of stone. The other two conduits have stone slabs only on the floor, the side walls and the top being of brickwork, which has now crumbled away. The spouts on the other three sides, which were also similar in design to those already mentioned, have been damaged and most of the fragments have disappeared. The water was drained off through a stone-built culvert, 30 feet in length, 2 feet wide and 1 foot 5 inches in height. The flight of stone steps leading from the Citadel terminated at the above mentioned channel over which has been placed a large slab of stone to serve as a bridge. The underground passages, the stonework of the walls of the channel, the flight of steps, as well as the monolithic bridge have now been completely restored. A photograph showing the bath and its surroundings after restoration is reproduced on Plate V6.

To the south of the bath were the remains of a small pavilion which was probably used by the king and the members of his household when they came to bathe. This pavilion has been built on two superimposed platforms, the sides of which are faced with moulded stones and friezes of lions. The remains of this pavilion also have been conserved.

S. PARANAVITANA

FURTHER INDIA

PRINCIPAL WORKS CARRIED OUT ON THE SITE OF ANGKOR DURING THE YEAR 1933

a. CONSERVATION OF THE BAYON TEMPLE

The Bayon Temple, which rises in the centre of the latest town of Angkor and which is one of the last important shrines left by the Khmer kings, exhibits in certain parts a condition of very advanced decay (Plates VIa-VIIa). The monuments belonging to this period (the end of the 12th and the commencement of the 13th century) were constructed hurriedly and with such a want of care and technical skill that they have resisted, far less than other temples of an earlier date, the inclemency of the weather and the luxurious growth of a tropical vegetation.

The crown of the central tower of the Bayon is no longer extant, and the stones of the present top which are still in position have mostly been loosened and dislocated to such an extent that they have become separated from the core of the masonry. In June 1932, in consequence of a violent storm, a rather large number of these stones had become detached from the top portion so that there was reason to apprehend

the imminent fall of the remaining ones. In the beginning of the year 1933, therefore, advantage was taken of the dry season to undertake such works of conservation as appeared to be most urgent. It was M. TROUVÉ, the present Conservator of the monuments of Angkor, who was entrusted with the delicate task of carrying out this restoration which entailed grave risks on account of the conditions under which the work had to be done. Owing to the careless construction of the whole monument it was extremely difficult to erect the necessary scaffoldings for reaching the upper portions of the central tower, which rises to a height of 31 metres above the floor of the surrounding terrace and of 45 metres above the ground-level. The scaffolding was placed on the top of the little shrines which surround the central portion of the tower, the points of support having first been sufficiently strengthened. Then the layers of the masonry which had become detached, and which were leaning outwards dangerously, were taken down one row after the other. Subsequently the stones were replaced, joined together and fastened on to the inner masonry of the temple-tower, of which the joints had previously been secured wherever necessary. Some loose stones which had dropped from the top of the building were recovered and after identification restored to their original position.

In order to strengthen the whole pile a number of iron bars were fixed inside the tower so as to fasten together the outer walls. One wonders whether the timber pieces found inside some of the vaults in Khmer buildings, including the Bayon itself, possibly served the same purpose, *viz.* to prevent the masonry from parting.

6. SOUNDING THE "WELL" IN THE BAYON

The work of preservation on the Bayon Temple was followed by sounding the depth inside the cella of the central tower, the floor of which was formerly pierced by an enormous cavity. The first conservator of Angkor, M. J. COMMAILLE, had decided to cause this hole to be filled, as it might easily lead to accidents. On clearing the opening of this cavity a well or pit of considerable depth was found which had no doubt been dug by treasure-seekers, and which contained the fragments of a very large statue of Buddha seated on a twofold pedestal and canopied by the polycephalous hood of the Nāga (Plate VII 6)¹.

It has been possible to piece together and completely reconstruct this image, which has provisionally been placed in the courtyard to the west of the central tower. It measures 3 m. 60 (nearly 12 feet) in height, without and 4 m. 75 (nearly 15 feet) with the double pedestal. It may be reckoned among the finest pieces of sculpture found in Kambodia. The circumstance that its origin is known, which is comparatively rare in Kambodian art, adds considerably to its value; for there is good reason to assume that it is the object of worship which was first enshrined in the Bayon Temple.

The pit from which the pieces of this statue had been extracted was cleared and

¹ A paper on this image by M. CÉDÈS has now appeared in the *Journal of the Indian Society of Oriental Art* for June 1934.

examined down to a depth of 14 metres during which good care was taken to shore up and support the sides, as the excavation proceeded. At this stage the work had to be interrupted owing to the appearance of underground water. It is worth noting that in the year 1920, while examining another pit of the Bayon in a gallery of the second floor to the north-east of the central tower, water was reached at the same level.

c. PRASAT AK YOM

At the end of the year 1932 a new monument was discovered by M. TROUVÉ in the Angkor group at a distance of 8 kilometres to the west of the Phnom Bakheng¹. It is a temple which had been almost completely buried in the earthen embankment which forms the southern boundary of the large artificial lake known by the name of the Western Baray. The excavations first revealed the walls of a central shrine built of brick on a square groundplan and open towards the four cardinal points (Plate VIδ). The foot of these walls rests on a high basement of brickwork which is broken by the four stairways leading up to the doorways. The decorative devices employed on these gates, *viz.* the sandstone *colonnets* and lintels found either *in situ* or fallen at the foot of the structure exhibit all the characteristics of Khmer sculpture in its earliest phase, in other words, of primitive Khmer art².

It should, however, be noted that evidently the original edifice has undergone repairs or modifications at a later date, as is evident in the first place from an outer brick wall doubling the width of the original walls of the façade of the sanctuary, and likewise from a decorative lintel over the northern doorway.

In the middle of the cella there stood a huge pedestal, the basin for the lustral water being supplied by a sandstone slab, 0 m. 58 (23 inches) thick and 3 metres (*c.* 9 feet) square. This stone had been broken into three fragments, probably to facilitate the removal of the sacred deposits which were placed in the cavities underneath. The basin was provided, on the northern side, with a spout for running off the water; a portion of the spout came to light in the course of the explorations.

On the east side the basement of the pedestal had been completely smashed and removed; a pit had then been dug in the substructure of the sanctuary and subsequently been refilled with the *débris*. This pit has been cleared. At a depth of some ten metres the excavations revealed the existence of an underground chamber, the floor being at a depth of 12 m. 25 (*c.* 40 feet) below the aperture of the pit (Fig. 3). It should be remarked that this is the first time that a subterranean room at such depth has been found in a Khmer monument. The discovery opens fresh problems in Kambodian archæology, as it is in no wise improbable that other temples present the same peculiarity. The excavations in the central pit of the Bayon, as we have seen, had to be discontinued owing to the appearance of ground-water, but we may

¹ This discovery was briefly noticed *An. Bibl. I. A.* VII (1932), p. 39.

² PARMENTIER, *L'Art khmèr primitif*, 2 vols., 1927.

PRASAT AK-YOM

PRINCIPAL SHRINE N.S. SECTION

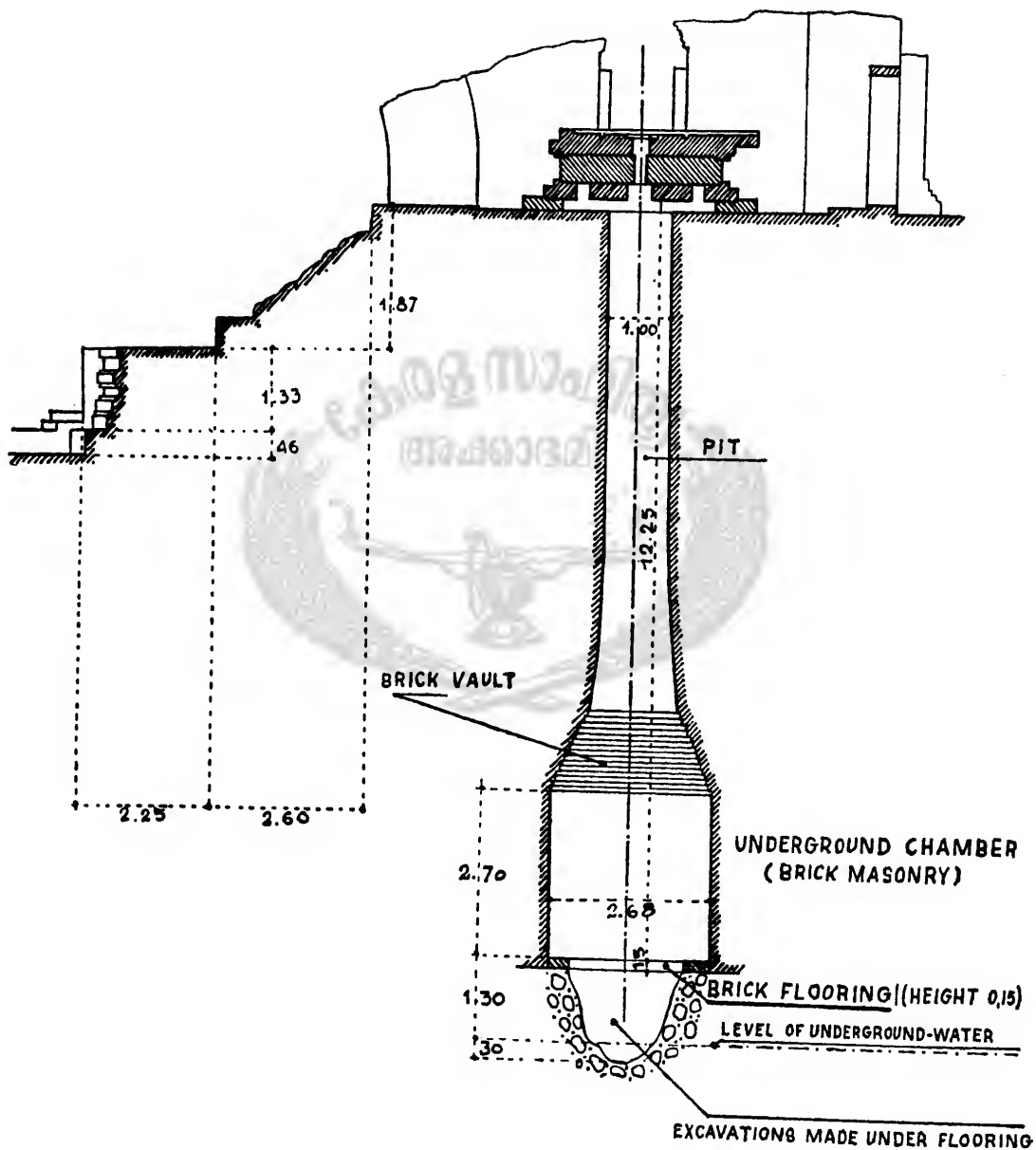


Fig. 3. — Section of Prasat Ak Yom.

reasonably anticipate that, when sounding is resumed during the dry season, a similar underground chamber will be found there, also.

Among the *débris* which encumbered the pit leading to the subterranean vault of Ak Yom some blocks of a parallelopiped shape, measuring 0.35 in length by 0.25 in width and 0.14 in thickness, were recovered; these may have served to enclose the sacred deposit placed in the underground chamber or beneath the huge pedestal. Similar masonry has been found in Annam surrounding the sacred deposit of a Cham shrine. Various broken sculptures were likewise extracted from the pit, such as a statuette and pedestal fragments, as well as two leaves of gold repoussé (0 m. 025 by 0 m. 085) representing an elephant.

The removal of earth along the southern face of the sanctuary on the terrace from which the central shrine rises brought to light secondary edifices occupying the south-eastern and south-western corners. These are small-sized sanctuaries built entirely of brick on a square ground-plan with the entrance towards the north and east respectively, while the other façades are provided with imitation gateways.

The explorations brought to light some fragments of ornamental sculptures in sandstone belonging to the doorframes, such as bases of colonnettes and pieces of lintels, decorated with a purely foliated design such as is rarely met with in primitive Khmer art. A sandstone slab which had been affixed in *applique* fashion to the corner panels of the front walls of the south-eastern sanctuary was found to be carved with human figures --- a decorative element hitherto unknown in this art.

In the course of excavation the same shrine yielded a stone slab with the figures of the nine Brahmanical deities and a votive inscription recording that this sculpture was presented by a dignitary to the god Ganeśwara in the Śaka year 923 (A.D. 1004). This epigraph is important, as it proves that the construction of the embankment in which the monument was found imbedded, and in consequence also the arrangement of the Western Baray, must be posterior to the date mentioned in the inscription.

In the latter half of the year a crane was placed at the disposal of the officer in charge, with the result that the clearing of the site could be pursued more vigorously. It was now possible by means of sounding operations to ascertain that the shrines previously examined rise from a pyramid in three tiers, the central part being surrounded by numerous subsidiary structures. This discovery again presents still another problem, as it is the first time that a temple belonging to primitive Khmer art has been found in the form of a pyramid. The foot of this pyramid descends on the north side down to the water-level of the Western Baray of Angkor. The very thick supporting wall enclosing the lowermost terrace of the pyramid contains natural earth inside and has no pavement on the top except the axial crossways. Traces of stairways are still visible on the north and south sides.

The two remaining terraces, on the contrary, are paved with bricks, whilst the interior has been filled with sand mixed with large blocks of limestone. In other words, the two upper platforms have been raised on a kind of *tremies* retained at its base by a wall of brickwork. The position of this retaining wall having been ascer-

tained by means of some trial trenches, it was found that the dimensions of the pyramid at its foot must be nearly 100 metres square.

The retaining wall of the second terrace, which is likewise built of bricks, is decorated along its face with an ornamental design carved in the brickwork itself, and consisting of a series of edifices on a small scale which interrupt the mouldings of the basement. Remnants of more or less ruined structures, which are evidently subsequent to the construction of the second platform, are still visible on the southern face towards the east.

On the second terrace, besides the two sanctuaries on the south-west and south-east corners noticed above, were found two small intermediary temples slightly elongated from east to west, of which there still remain only the bases of the walls, together with a confused mass of structures, paved causeways, and basements of little shrines found at different levels. These remains appear to represent later additions to the temple building.

While laying bare the upper platform opposite the principal entrance on the east side of the central temple building, it was necessary to remove a laterite terrace of late date. In the course of this work several pieces of sculpture were recovered, including a door-lintel which belongs to the style of primitive Khmer art.

d. CANALS AND CAUSEWAYS AROUND ANGKOR THOM

Some interesting discoveries have been made in connexion with explorations which were carried out on the site of Angkor in order to reconstruct, if possible, the irrigation system formerly utilized by the Khmers. These researches have confirmed a supposition which had been made long ago but which could not be finally proved until now. They have shown that the Khmers had deflected, barred or modified the course of the Siemréap river, which descends from the Phnom Kulen, in order to utilize the water for the irrigation of ricefields and other cultivation. The irrigated area must have been of considerable extent to judge from the density of the population occupying the country around the capital of the Khmer kingdom. If we may trust the inscription of Ta Prohm¹, which enumerates the victuals and various other products which had to be furnished to the temple, the total population consecrated to this monastery must have amounted to 79365 persons.

The name 'Baray' is employed to designate a whole series of ancient tanks or rectangular depressions, some of considerable size, enclosed within embankments of earth; they probably served the purpose of water-reservoirs for the benefit of agriculture. These tanks or artificial lakes were no doubt connected with each other and also with the river which filled them during the rains, and during the dry season the water was distributed over the adjoining fields by canals.

To the north and north-west of the Eastern Baray of Angkor remains of ancient walls have been discovered, as well as remnants of earthen dikes, bridges and chan-

¹ CÉDÈS, *La stèle de Ta Prohm*, BEFEO, VI, p. 77.
Annual Bibliography VIII.

nels which connected the north-eastern corner of the moats of Angkor Thom with the river and with this Baray (Fig. 4). In the same manner another canal running north south unites the Eastern Baray with the Baray to the east of Prah Khan. Elsewhere there were found traces of a canal-system which formed a communication between the Siemréap river and another watercourse to the east of the Eastern Baray. These various canal-systems point to the intention of utilizing the water of the Siemréap river for distribution towards the west and the east, and for the irrigation of the fields in the region to the north of the site of Angkor. Several branches have been traced by which the river-water was conducted to the Eastern Baray through a gap in the north-east corner of the dike which encloses the Baray.

Researches carried out elsewhere, namely, to the south-east of the town of Angkor Thom have likewise resulted in interesting discoveries. A number of waterways often lined by earthen dikes, starting from the south-western corner of the Eastern Baray, then, lead either due west into the Siemréap river and the eastern moat of Angkor Thom or, a little more to the south, into the north-eastern corner of the moats belonging to the Temple of Angkor Vat.

There exists, therefore, around the ancient town of Angkor a real network of canals and embankments which, together with the Barays, depressions, tanks and reservoirs, formed an irrigation system. It seems very probable that during the flourishing period of the Khmer kings it was possible to regulate the output of these canals by means of dams so that the system could be utilized to the best advantage for the irrigation of the fields in accordance with the exigencies of the very dense population which occupied the region at that time.

HENRI MARCHAL

INDONESIA

SUMMARY OF ARCHÆOLOGICAL WORK IN NETHERLANDS INDIA IN 1933

a. THE PRESERVATION OF ANCIENT MONUMENTS

It is a matter of gratification that, notwithstanding the prevailing economic conditions, the Government of Netherlands India has enabled the Archæological Survey to continue its activities on behalf of ancient monuments during the year 1933, although again rather heavy sacrifices both in personnel and material had to be made. On a severely reduced scale the work was carried on according to the same principles which had been followed in the preceding year. Measures for the preservation of antiquarian remains, therefore, still constituted the principal aim of the Archæological Service, whilst less urgent tasks, such as excavations, reconstructions and surveys, were deferred until more prosperous times. The work of restoration at Prambanan alone was continued, though very more slowly, because a total suspension would have entailed the loss of our trained native workmen.

In 1933 certain ancient remains were entered for the first time in a 'Public Central Register of Monuments' which was published in the 'Javasche Courant'. The following are henceforward to be regarded as protected monuments in the sense of section 1 of the Bill for the Preservation of Ancient Monuments (*Government Gazette*, 1930, n^o. 283): the *Stupa* of Muara Takus, the prehistoric underground chambers at Tanjong Aroh, Pasemah district (Upper Palembang) and the Regalia of Pagerruyung (Minangkabau, Sumatra). The following antiquities were provisionally entered in the aforementioned Register: the remains of human skulls found in the vicinity of Ngandong, Blora Regency (subdivision Japara-Rembang, Central Java), and likewise the house of Rumphius situated in the Amboina subdivision of the Province of the Moluccas. Finally proposals were made that the ancient remains in the subdivision Banda Neira and Fort Speelwijk with the adjoining cemetery should be declared protected monuments.

An arrangement is in preparation by which the responsibility for the safe-keeping and custody of the Hindu monuments of Java and likewise the powers of appointing and dismissing the native caretakers (*juru kunchi*) will in future be vested in the Regencies¹. It is understood that, as has been the case in the past, the preservation of the monuments will remain under the expert supervision of the Archæological Survey.

b. HINDU ANTIQUITIES

The rebuilding of the Northern Temple of Prambanan carried out during the year 1932, has now been completed, so that for the time being the work of reconstruction has been brought to an end. The work of checking the layers of the main temple which had been set up within the temple enclosure, was continued during the year 1933. Some provisional repairs were, moreover, carried out on the Brahmā Temple. As regards the Chaṇḍi Singasari, the well-known shrine to the north of Malang (Eastern Java), it was noticed that the crevice running through the top of the structure had widened out to a dangerous extent. New buttresses were, therefore, erected and the old ones strengthened, so as to prevent a collapse of the edifice.

Most important by far among the finds which have been brought to the notice of the Archæological Survey is the Buddha image of bronze which has come to light in the *desa* (village) of Sempaga situated at the mouth of the Karama river on the west coast of Celebes (Plate VIII *a-b*). It has now been given a place of honour in the bronze collection of the Batavia Museum. It is evident from the style that the image in question must belong to the famous School of Buddhist Art which flourished at Amarāvati on the Kistna river in Southern India during the first centuries of the Christian era. It may, therefore, be regarded as one of the earliest relics of the Hindu Period which have hitherto been discovered in the Malay Archipelago. A detailed account of this remarkable bronze figure has appeared in the *Journal of the Royal Batavia Society*.

¹ The 'Regents' are the hereditary officials belonging to the Javanese nobility.

In this connexion we may briefly mention that, in consequence of an internal reconstruction of the Batavia Museum, the collections of Hindu antiquities preserved in that edifice have been completely re-arranged so that they are now exhibited to much greater advantage. Among important acquisitions to the Museum collection we wish to make mention of the stone statue of a female¹ in the style of Majapahit from Jebuk, Tulung Agung district, Kediri subdivision, Eastern Java (Plate IX *a-b*). It has now been transferred to Batavia from the grounds of the Regent's residence at Tulung Agung.

In the Island of Bali Dr. GORIS continued the preliminary work for the proposed edition and translation of the Old-Balinese charters. Under his superintendence steady progress was made with the work of collecting and cataloguing manuscripts.

c. ANTIQUITIES OF THE TRANSITIONAL PERIOD

Most important among the monuments of this class to which the Archæological Survey has paid attention during the year 1933 are the Kraton Kasepuhan and the Masigit (= Masjid or Mosque) Agung at Cheribon (Fig. 5). As regards the former, in



Fig. 5. — Masigit Agung, Cheribon.

1931 and 1932 the residential quarters and the private prayer-chapel of the Sultan with part of the Sitingil were restored. In the year 1933 the interesting edifices belonging to the Sitingil group, which are known as Pendudukan Sultan, Sukati and Malang Semirang, were taken in hand and completed. In the next year this whole work of restoration will be brought to a conclusion. The Archæological Survey has drawn up a plan and an estimate for the very urgent conservation of the Masigit Agung. The repairs will be carried out on the principle that the aspect which the

¹ *Inventory of Hindu Antiquities*, n^o. 2003. Cf. *Jaarboek Kon. Bat. Gen. v. K. en W.*, II, (1934), p. 107, n^o. 6058, pl. 5—6, where it is described as the image of a queen.

Mosque has assumed in the course of centuries will remain unaltered, and that the measures to be adopted will be strictly limited to the strengthening of the structure, while the ancient materials will be retained as much as possible. In 1933 the work of conservation was commenced under the supervision of the Archæological Survey; the restoration of the first and second roofs has now been accomplished.

d. PREHISTORIC RESEARCHES

After the discovery of the bronze Buddha figure, referred to above, at Sempaga on the west coast of Celebes, it became known that both near this locality and near Galumpang higher up the river, objects of the Prehistoric Age had come to light. This led to an investigation *in loco* conducted by Dr. P. V. VAN STEIN CALLENFELS on the initiative of the Governor of Celebes and Dependencies. Among the important results of this exploration we may mention the recovery of decorated neolithic pottery together with arrow-heads of the same period which enable us to determine more precisely the southern limit of the Philippino-Minahassian culture. It is of still greater importance that the finds of Galumpang have revealed a protoneolithic site adapted for systematic exploration, which is indeed the first of its kind discovered in Netherlands India. It will be remembered that the term 'protoneolithic' is employed to designate the type of culture which shows a transitional stage towards the neolithic period; side by side with the rudely hewn implements of an early type it produces others which, though exhibiting quite the same shape, are characterized by a ground edge. Dr. VAN STEIN CALLENFELS has availed himself of his stay in Celebes for making researches in prehistoric anthropology in the Lamonchong country in order to check the hypotheses advanced by the Swiss ethnologists Sarasin, regarding the Toala culture.

e. MUSICOLOGICAL RESEARCH

Hitherto all ethnographical objects which were considered to be worthy of preservation, in whatever manner they had been acquired, were committed by the Government to the custody of the Royal Batavia Society of Arts and Sciences. As the collections, housed in the State Musicological Archive, exclusively belong to the domain of ethnology, it is only natural that the Government have decided to transfer them likewise to the care of the Society. For the time being, however, they have been left in the building in which they were first deposited, until a room in the Society's Museum shall be available for their reception and proper exhibition.

Under the able superintendence of Dr. J. KUNST, the conservator of the Musicological Section of the Batavia Society, the collections were systematically extended, so that the number of indigenous musical instruments has now risen to over a thousand (1075). As was the case in previous years, these exhibits have attracted a great deal of curiosity on the part of both European and Indonesian visitors. Among those who, either out of a general interest or for the sake of obtaining definite information of some kind, paid a visit to the Musicological Archive was a large number of foreigners. An

often fertile and constantly increasing contact was maintained with kindred institutions abroad, resulting in an extensive correspondence and in assistance rendered in the acquisition of gramophone records and musical instruments. In this manner it has been possible to deal adequately with an enquiry made by the International Institute of Intellectual Cooperation.

During the year under review the conservator completed an investigation, instituted at the request of the Director of Education, regarding the spread in Java and Madura of the different forms of *gamelan* and *wayang*, the fabrication of gongs and the tone-systems called *pélog* and *sléndro*. An annotated catalogue of the collection of musical instruments is in the course of preparation, while the conservator has put the finishing stroke to a work on Javanese and Sundanese music which appeared in December 1934¹.

F. D. K. BOSCH



¹ J. KUNST, *De Toonkunst van Java*, The Hague: Nijhoff, 1934.

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- **Viśāl-Bhārat*: unabbreviated. Calcutta.
- Yumedono*: unabbreviated, Tōkyō, nos. 152—4, 162, 706.
- WBKKA.*: *Wiener Beiträge zur Kunst- und Kulturgeschichte Asiens, no. 30.
- WZKM.*: *Wiener Zeitschrift für die Kunde des Morgenlandes, hrsg. von V. CHRISTIAN u. a. Vol. XL. Wien: Verlag des Orientalischen Instituts der Universität, 1933. 8vo., 320 p.
- ZDMG.*: *Zeitschrift der Deutschen Morgenländischen Gesellschaft, hrsg. von G. STEINDORF. N. S., vol. XI, pt. 3—4; XII, pt. 1—2. Leipsic: Published by the Society. Royal 8vo., p. 153—234, 1—106, 1*—21*. — Price per volume: R.M. 22.—.
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ANNUAL BIBLIOGRAPHY OF INDIAN ARCHÆOLOGY

FOR THE YEAR 1933

I. GENERAL

- 1a.*[*Annual Bibliography of Indian Archæology for the year 1929*. Leyden: 1931]. See *An. Bibl. I. A.* 1931, no. 3; 1932, no. 3b.

Rev.: *OLZ.* XXXVI, p. 257, by H. ZIMMER: "...ausgezeichnetes Rüstzeug indischer Archæologie..."

- 1b.*[*Annual Bibliography of Indian Archæology for the year 1930*. Leyden: 1932]. See *An. Bibl. I. A.* 1932, no. 4.

Rev.: *Am. J. Arch.*, XXXVII, no. 3, p. 526 f., by A. M. COOMARASWAMY: "The standards of this invaluable Bibliography are maintained." *ZDMG.*, n.s., XII (87), p. 96, by W. PRINTZ: "Die Jahresbibliographie bedarf keines Lobes mehr."

Q. J. Mythic S., XXIII, no. 3, p. 432, by S. S[RIKANTAYA].

OLZ. XXXVI, p. 578 f., by H. ZIMMER.

Burlington Magazine, LII, no. 359, p. 96, by F. J. RICHARDS.

BEFEO, XXXII, p. 543, by G. CÉDÈS: "L'Ecole française n'apprécie que mieux la large part qui s'est faite à ses travaux."

JRAS, 1933, pp. 913—915, by J. CHARPENTIER: "The bibliography... could not well be more complete and admirable."

Acta Or., XI, 3, p. 264, by STEN KONOW.

- 1c.**Annual Bibliography of Indian Archæology for the year 1931*. Published with the aid of the Government of Netherlands India and with the support of the Imperial Government of India, by the Kern Institute, Leyden. Editorial

Board: J. PH. VOGEL, J. H. KRAMERS, C. L. FABRI, W. Perceval YETTS, Hermann GOETZ. Leyden: E. J. Brill Ltd., 1933. Royal 4to, xi and 210 p., 4 figs., 12 pl. — Price: 6 Guilders.

Rev.: *J. Ind. Hist.*, XII, p. 284—8, by S. K. AIYANGAR: "eminently valuable publication." *Am. J. Arch.*, XXXVII, no. 3, p. 526 f., by A. M. COOMARASWAMY: "The standards of this invaluable Bibliography are maintained." *JISOA*, I, no. 2, p. 149, by H. C. ROY. *Hindustan Review*, Patna, 31 August, 1933.

- 2.[*Asiatic Mythology*. Edited by J. HACKIN, C. HUART, R. LINossier, H. DE WILMAN-GRABOWSKA, C. H. MARCHAL, H. MASPERO, S. ELISEEV. With an introduction by P. L. COUCHOU. Translated from the French by F. M. ATKINSON. London: 1932.] See *An. Bibl. I. A.* 1932, no. 22.

Rev.: *J. Central Asian S.*; XX, p. I, p. 143—7, by J. O. MILLER.

The Asiatic Review, XXIX, no. 98, p. 376.

Man, XXXIII, p. 39, by J. L. M.

3. AYYAR, R. S. Vaidyanatha: — *The Indo-Sumero-Semitic-Hittite Problems*. I. (Madras University Extension Lectures, 1932). — Price: 8 Annas.

Rev.: *J. Andhra Hist. Res. S.*, VII, pt. 3, p. 190, by R. S[ubba] R[AO]: "We agree wholeheartedly with all the views of the author."

Q. J. Mythic S., XXIV, no. 1, p. 79 f., by S. S[RIKANTAYA]: "Ayyar has taken up the question of the identities, affinities and the

analogies between the Sumerians and the Dravidians on the one hand and the Hittites and the Indo-Aryans on the other."

44. *[*Bibliographie Bouddhique*. I & II. Paris: 1930—31]. See *An. Bibl. I. A.* 1930, no. 4; 1931, no. 7a & b; 1932, no. 6.
Rev.: *OLZ.* XXXVI, p. 446, by H. ZIMMER.
J. Urusvati Inst., III, p. 219, by G. de ROERICH.

46. *[*Bibliographie bouddhique*, III. Mai 1930—Mai 1931. By A. J. BERNET KEMPERS, G. L. M. CLAUSON, N. DUTT, J. JAWORSKI, M. LALOU, L. DE LA VALLÉE POUSSIN, E. J. LÉVY, R. LINGAT, J. PRZYLUKI, O. STEIN, E. TOMOMATSU, P. TUXEN, J. YOSHIMIZU, J. R. WARE. (Buddhica: Documents et travaux pour l'étude du bouddhisme, publiés sous la direction de J. PRZYLUKI. IIe série, t. VI). Paris: Paul Geuthner, 1931. 8vo, ix, 89 p. — Price: 80 fr.
Rétrospective: L'oeuvre de M. le Prof. J. Ph. VOGEL, by A. J. BERNET KEMPERS (extracts of works on Buddhist subjects). For the Bibliography itself cf. *An. Bibl. I. A.* 1931, no. 7b; 509 entries.

5. *[BOSSERT, H. Th.: — *Geschichte des Kunstgewerbes aller Zeiten und Völker*. III and IV. Berlin: 1930—31]. See *An. Bibl. I. A.* 1930, no. 14; 1931, no. 24 a, b.
Rev.: *OLZ.* XXXVI, p. 288—91, by R. SCHMIDT [vol. III, pt. 3: India & Central Asia]: "Dass bei alledem an der Geschichte des europäischen Kunstgewerbes geschulten Historiker nicht recht wohl wird, liegt natürlich an der noch allzustarken Undurchsichtigkeit der geschichtlichen Entwicklungen."

6. BUHOT, J.: — *L'Extrême-Orient*. [L'art des origines à nos jours, par L. DESHAIRS, fasc. 49—53]. Paris: Librairie Larousse, 1933. Price: each fasc. fr. 4.75.
Rev.: *Bul. Amis. de l'Or.*, no. 14/15, p. 78—79, by P. LÉVY: "M. BUHOT a donné dans son texte très concis le maximum d'explications. On demandait à l'auteur l'Inde, la Chine, le Japon: il a réussi en plus à décrire sommairement l'art de Java et de Bâli, l'art des Chams,

des Khmers, des Thais, l'art animalier de l'Asie du Nord, l'art bouddhique de l'Asie centrale et du Tibet".

7. CASSON, St.: — *Excavator's Progress: The East — From Iraq to India*. *The Listener*, X, no. 236, London, July 19, 1933, p. 90—3, 9 ill.

A brief survey of the recent excavations in Ur, Persepolis and Mohenjo-Daro.

8. *[COHN, W.: — *Sammlung Baron Eduard von der Heydt: Asiatische Plastik*. Berlin: 1932]. See *An. Bibl. I. A.* 1932, no. 24.

Rev. *OLZ.* XXXVI, p. 333f., by L. BACHHOFFER: "Der Text ist sehr umsichtig und von erfreulicher Sachlichkeit".

Sinica, VIII, p. 39, by E. R[OUSSELLE]: "... sehr sorgfältig gearbeitet".

Budapester Lloyd, January 10, 1933, by Z[oltan] T[AKACS].

Pantheon, XI, p. VI, by L. BACHHOFFER: "... sehr umsichtig und sachlich bearbeitet jedem Forscher und Sammler unentbehrlich."

9. COMBAZ, Gisbert: — *L'évolution du stūpa en Asie. Étude d'architecture bouddhique*. *Mélanges Bruxelles*, II, p. 163—306, 71 figs.

The origin of the stūpa; the stūpa in India: character, architecture, decoration, migration; Ceylon: Indian tradition and the Wata-da-Ge; Java: Borobudur, Chandi Mëndut, the complication of the terraces; Burma: transformation of the superstructure into a cone adapted to the form of the cupola, influence of the Mahābodhi Temple; Siam; Laos; Cambodia: no ancient stūpas, Siamese and Burmese influences; Himālaya: Indian and Mahābodhi-stūpas in Nepal, stūpas with contracted base in Tibet: Serindia: Gandharan influence; China: transformation into a many-storied tower, disappearance of the cupola; Tonkin, Annam, Cochin China: Chinese influence; Corea: Chinese type; Japan: Chinese tower and semi-Indian funeral stūpa.

10. COMBAZ, G.: — *Inde et Mésopotamie*. *Bulletin des Musées Royaux d'Art et d'Histoire*, Brussels, 3. s., V, no. 6, p. 127—32, with 3 pl.

Notes on Indian and Mesopotamian seals and their designs in the newly arranged Near Eastern Collections of the Musées Royaux, Brussels.

11. *[CONTENAU, G.: — *Manuel d'archéologie orientale*. II & III. Paris: 1931]. See *An. Bibl. I. A.* 1931, no. 27; 1932, no. 25.
Rev.: *Études*, Paris, 5 March, 1933, by L. JALABERT.
12. *[COOMARASWAMY, A. K.: — *Introduction to the Art of Eastern Asia. The Open Court*, March 1932]. See *An. Bibl. I. A.* 1932, no. 27.
Rev.: *WBKKA*, VII, p. 95, by ST[IASSNY].
13. *[*Études d'Orientalisme*, 1932]. See: *An. Bibl. I. A.*, 1932, no. 28.
Rev.: *OAZ*, IX, p. 111—4, by W. COHN: "reichhaltiges Sammelwerk."
Ind. Gids, LV, 1, p. 373 f., by J. PH. VOGEL.
14. *FICK, R.: — *Die buddhistische Kultur und das Erbe Alexanders des Grossen*. (Morgenland, 25). Leipsic: J. C. Hinrichs'sche Buchhandlung, 1933. 8vo, 42 p., 8 pl. — Price: RM. 1.80.
I. Hellas u. das krieglerische Indien; II. Ostturkestan; III. Afghanistan u. Taxila; IV. Griechische Kunst u. indisches Kultbild; V. Asoka Periode; VI. Ostasien; VII. Ceylon, Hinterindien u. Java; Anm., Litt. "Neu dürfte die ... Behauptung sein, dass wir die alte buddh. Kultur und die des frühen Mittelalters in erster Linie als eine aristokratisch-krieglerische anzusehen haben" (influence of Tocharians).
15. FRIEDERICH, Heinz F.: — *Zur Kenntnis der frühgeschichtlichen Tierwelt Südwestasiens*. Unter besonderer Berücksichtigung der neuen Funde von Mohenjo-Daro, Ur, Tell Halaf und Maikop. (Der Alte Orient, Vol. 32, no. 3—4). Leipsic: J. C. Hinrichs'sche Buchhandlung, 1933. Royal 8vo, 45 p., 26 ill. in the text, 8 pl. — Price: R.M. 2.70.
Contents: I. Degree of culture and the domestication of animals. — II. The importance of the representations of animals for zoology and culture-history; 1. Mohenjo-Daro on the Indus; 2. Ur in Southern Mesopotamia; 3. Tell Halaf in Northern Mesopotamia; 4. Maikop in Northern Caucasia. — IV. Conclusion: "Als älteste Haustiere Südwestasiens sind auf Grund der hier besprochenen Darstellungen anzusehen: Ur, Zebu, Schaf und Ziege; ihnen folgen Dromedar, ferner Pferd und Esel, wie ihre Bastarde, Maulesel und Maultier, beweisen."
16. **Führer durch die Kunstsammlungen des Monte Verità*. Berlin: Bruno Cassirer, 1933. 16mo, 14 p.
A brief guide to the collections of Baron von der Heydt, Zandvoort, exhibited in Monte Verità Hôtel, Ascona, Switzerland. Besides old Dutch and modern paintings the Collections comprise a great number of masterpieces of Indian, Khmer, Javanese, Chinese and Japanese art. Most of them have been published by K. WITH in *Bildwerke Süd- und Ostasiens*, 1924, and by W. COHN in *Sammlung Baron Eduard von der Heydt; Asiatische Plastik*, 1932 (cf. *An. Bibl. I. A.* 1932, no. 24); single examples have been studied by various writers in *Pantheon*, *Burlington Magazine*, etc.
17. GRIAZNOV, M. P.: — *The Pazirik Burial of Altai*.
Am. J. Arch., XXXVII, no. 1, p. 31—45, 21 ill., 6 pl.
Excavation of an untouched Scythian tomb of great historical and artistic interest.
18. *[GROUSSET, René: — *Les Civilisations de l'Orient*, Paris: 1929—30]. See *An. Bibl. I. A.* 1929, no. 27; 1930, no. 21; 1931, no. 35; 1932, no. 33a.
Rev.: *OLZ.*, XXXVI, p. 48—50, by J. von NEGELEIN (Only vol. II): "Nicht um eine Darstellung der gesamten Zivilisation, sondern der Kunst der Völker Asiens handelt es sich."
19. [GROUSSET, R.: — *The Civilisations of the East*. II. *India*. London: 1932]. See *An. Bibl. I. A.* 1932, no. 33b.
Rev.: *Am. J. Arch.*, XXXVII, no. 3, p. 527, by A. COOMARASWAMY: "A readable and well documented handbook of value equally to the general student and to those who wish to pursue the subject farther The Hellenistic problem is treated in orthodox fashion ..."

20. GUÉRINOT, A.: — *Bibliographie des travaux de Émile Senart, président de la Société Asiatique (1908—28)*.
JA., CCXXIII, fascicule annexe, p. (1)—(75).

21. * [HAIG, W.: — *Comparative Tables of Muhammadan and Christian Dates*. London: 1932].
 See *An. Bibl. I. A.* 1932, no. 34.
 Rev.: *JAOS.*, LIII, p. 175, by H. H. SPOER.

22. MITRA, P.: — *Indian and Polynesian art*.
JISOA, I, no. 2, p. 112—119, with 1 pl.
 The writer thinks that some motifs of Polynesian art are of Indian origin, viz. Makara and Kirtimukha, Taniwha, coiled serpents, bird and snake, and elephant designs.

23. NIYOGI, N.: — *Christian, Buddhist and Hindu Art*.
The Modern Review, LIV, p. 141—4.

24. ONO, Gemmyō: — *Bukkyō Shinwa* [Buddhist Mythology. In Japanese]. ('Outline of Buddhist Thought', XIV). Tokyo: Daitō Shuppansha, 1933. 8vo, 3, 6 and 350 p. — Price (subscription): Yen 2.00.

Contents: Chapter I. Introduction, II. Mythology about the structure of the Universe, III. Myth. about the Sumeru-world, IV. Myth. about the Human Abode, V. Myth. about the Evolution and Destruction of the World, VI. Myth. about Astronomical Phenomena, VII. Myth. about the Origin of the World; Appendix: Measure in Buddhist texts.

The author, having collected mythological statements from the Chinese Buddhist canon and arranged them in seventeen sections, publishes here about one third of his material. Important for the interpretation of Buddhist art as far as cosmology and cosmography are concerned.

Rev.: *Shūkyō Kenkyū*, n.s., X, no. 3, Tokyo 1933, p. 159 f., by T. HAYASHI: "The author points out 'the doctrine of the three worlds' as principal idea of Buddhist mythology but its practical centre is to be found in the mythology of the Sumeru-world."

25. [SCHURHAMMER, G.: — *Die zeitgenössischen Quellen zur Geschichte Portugiesisch-Indiens*

und seiner Nachbarländer (Ostafrika, Abessinien, malaiischer Archipel, Philippinen, China und Japan) zur Zeit des Hl. Franz Xavier (1538—1552). 6080 Regesten und 30 Tafeln. Leipsic: Asia Major, 1932]. 4to, XLVII & 522 p. — Price: RM. 50.—.

Rev.: *OLZ.* XXXVI, p. 392 f. by J. WITTE: "Der gelehrte und weitbekannte Verfasser legt das Ergebnis einer erstaunlich umfassenden und gründlichen Sammlung von Titeln von Quellen vor. Was nur irgend an Drucken, vor allem aber an Handschriften in den Bibliotheken und Archiven Portugals, Spaniens, Italiens, Englands, Deutschlands vorhanden war, ist hier zu finden."

26. * [STRZYGOWSKI, J.: — *Asiatische Miniaturenmalerei, im Anschluss an Wesen und Werden der Mogulmalerei*. Im Verein mit H. GLÜCK, St. KRAMRISCH u. E. WELLESZ. (Arbeiten des I. Kunsthistorischen Institutes der Universität Wien, Lehrkanzel Strzygowski, Band L). Klagenfurt: 1932]. See *An. Bibl. I. A.* 1932, no. 50.

Rev.: *JISOA*, I, no. 2, p. 149—50, by Shadid SUHRAWARDY: "The book is valuable in the extreme for the preponderant role which STRZYGOWSKI gives to Mazdaism in thought and to primeval Iran in the study of decorative elements in art. The conclusions in the book under review appear to be convincing."

WBKKA, VII, p. 91 f, by STIASSNY: "Es ergibt daraus, dass für die Entstehung der Miniaturenmalerei der Mogulzeit, aller Wahrscheinlichkeit nach, die Mongolen, also ein Nordvolk, "Träger der Entwicklung" gewesen sind".

Gaz. B.-Arts, VIe periode, tome IX, p. 188, by I. STCHOUKINE: "Il serait difficile de donner, dans les bornes étroites d'un compte-rendu, une juste idée des trésors d'érudition accumulés dans cet essai. Si l'on met à part la brève notice de H. GLÜCK, le volume se divise en trois ouvrages différents: un catalogue raisonné des miniatures de Schönbrunn (Wellesz), un article sur la peinture indienne médiévale (Kramrisch), et un essai sur les origines de la peinture asiatique (Strzygowski)".

Burlington Magazine, LXIII, no. 367, p. 186,

by L. BINYON: "A subject could hardly be treated more thoroughly than Mogul Painting is in this volume".

27. STRZYGOWSKI, J.: — *Heinrich Glück* †.
Art. As., IV, nos. 2/3, 1930—32, p. 165—7.
An obituary notice.

28. *TAKÁCS, Z.: — *Francis Hopp Memorial Exhibition 1933: The Art of Greater Asia*. Francis Hopp Museum of Eastern Asiatic Arts, Budapest, 1933. 77 p., 43 figs.
Introduction. Catalogue of the exhibition, destined to elucidate the ancient connections between the different Asiatic civilisations.

29. V[ISSER], H. F. E.: — *Aziatische Kunst in Parijsche Musea*. [Asiatic Art in the Museums at Paris], continued.
Maandbl. beeld k., X, p. 30—2, 96, 4 ill. Cf. *An. Bibl. I. A.*, 1932, no. 51.

30. **Wiener Beiträge zur Kunst- und Kulturgeschichte Asiens*. Jahrbuch des Vereines der Freunde Asiatischer Kunst und Kultur in Wien 1931/32. Edited by Dr. M. STIASSNY. VII: Studien zur Kunst der Han-Zeit. Die Ausgrabungen von Lolang in Korea. J. STRZYGOWSKI zum 70. Geburtstag gewidmet. Vienna: Krystall-Verlag, 1933. 4to, 96 p., with 22 plates. — Price: 17 s. 6 d.

Contents: Die chinesischen Präfekturen (Kün) in Korea zur Han-, Wei- und Tsin-Zeit, by A. SLAWIK, p. 5—13. — Die Spiegel, by K. BLAUENSTEINER, p. 14—30. — Die granulierte Goldschnalle, by V. GRIESSMAIER, p. 31—8. — Die Bronzeröhre mit Goldeinlage, by V. GRIESSMAIER, p. 39—50. — Der Aufbau der Ornamente auf den Lackgeräten, by F. NOVOTNY, p. 51—65. — Die Grabbauten, by H. SPIEGEL, p. 66—87. — Zur Ausstellung Ostasiatischer Malerei in der Albertina (Ostasien und das Abendland), by A. REICHEL, p. 88—90. — Book reviews. — Annual Report.

II. INDIA

II, 1. ARCHÆOLOGY AND ART-HISTORY

31. *Administration Report of the Archæological Department, Cochin State, for the Year 1108 M. E. (1932—33)*. Ernakulam: C. G. Press, 1109. Royal 4to, 4 p.
Contents: 1. Staff: Mr. Paliyath Anujan ACHAN (Author of this report). 2. Inspection work. 3. Conservation of ancient monuments: The foundations of the palace of Cheraman Perumal and the Śivaliṅgam at Cheramanparambu renovated. 4. Mural paintings: Reproduction of the old mural paintings in the Dutch Palace at Mattancheri and the Srikoil of Sankaranarayana of the Vadakumnathan temple at Trichur. 5. Museum: No new additions except a few pieces of glazed pottery found near the Portuguese fort at Kottamukku, Cranganur. 6. Photography. 7. Publication. 8. Library. 9. Rama Varma Research Institute. 10. Finance.
32. AHMAD, Khwāja Muhammad: — *Note on the working of the Hyderabad Museum. A. R. Nizam's 1930—31*, p. 33—5.
33. AIYANGAR, Krishnaswami: — *Purātattva anr Itihās* [Archæology and History. In Hindi]. Gangā, Jan. 1933, pp. 3—8.
On the so-called 'Penance of Arjuna' at Māmallapuram.
34. AIYAPPAN, A.: — *Rock-cut Cave-Tombs of Feroke, S. Malabar. Q. J. Mythic S., XXIII, no. 3*, p. 299—314, with 4 pl. and 5 ill.
Description of several tombs, opened by Prof. JOUVEAU-DUBREUIL and excavated by the author, at Chenapparambu near Feroke. In opposition to JOUVEAU-DUBREUIL who identifies them with Vedic *agnidhriyas* the writer holds them to be pre-Aryan.
35. *ANAND, Mulk Raj: — *The Hindu View of Art*. With an Introductory Essay on *Art and Reality* by Eric GILL. London: George Allen & Unwin, Ltd., 1933. Royal 8vo, 245 p., 16 pls. — Price: 8s. 6d.
Contents: I. The religio-philosophical hypothesis: 1. Veda, 2. Buddhism, 3. Jainism, 4. The Epics, 5. Puranas, 6. Classical Sanskrit Literature, 7. Philosophical Systems, 8. Brahmanical Theism, 9. Tantra. — II. The æsthetic hypothesis. — III. Principles of artistic practice. — Conclusion. — etc.
Rev.: *JISOA*, I, no. 2, p. 151, by Kalidas NAG: "The author attempts to convey some idea of Hindu art through citations from Hindu literature."
- 36a. **[Annual Report of the Archæological Department of His Exalted Highness the Nizam's Dominions: 1927—28. Calcutta: 1930]*. See *An. Bibl. I. A.* 1931, no. 58; 1932, no. 54.
Rev.: *Q. J. Mythic S.*, XXIII, no. 3, p. 431, by S. S[RIKANTAYA].
- 36b. **[Annual Report of the Archæological Department of His Exalted Highness the Nizam's Dominions, 1338 F., 1928—1929 A.C.]*. See: *An. Bibl. I. A.*, 1931, no. 58.
Rev.: *JRAS*, 1933, p. 164f., by E. J. THOMAS.
- 36c. **Annual Report of the Archaeological Department of His Exalted Highness the Nizam's Dominions. 1339 F[asli]: 1929—30 A. C.* Calcutta: Baptist Mission Press, 1933. 4to, xii & 64 p., 14 pls., 1 map. — Price: Rs. 5.—.
Contents: Report, by G. YAZDANI, p. 1—29 (Personnel, Tours, Monuments surveyed, Conservation, Epigraphy, Numismatics, Museum, Publications, Library, Photographs and Drawings). — Appendices A—M, p. 33—64.

Main results: Monuments surveyed: The Gardens of Banī Begam and Khān Jahān situated at Roza, the tomb of Amīr Barid at Bidar, the Mahādeva Temple at Mankesar and the Dargāh of Ḥazrat Shamsuddīn at Osmanabad, the Vaishnava temple at Ter and some other temples at Kukkanur and Kallur in the Kopbal Jagir of Nawab Salar Jung Bahadur, the Fort and other buildings of archæological and historical importance at Raichur and Yadgir; the report contains interesting descriptions of all these monuments. — Conservation: Clearance and cleaning of the fort and the Takht Maḥall at Bidar; repair of the Naqqār Khāna, Main Gateway, and of the tomb of Siddī 'Abdur Rāḥmān, Aurangābād; further progress of the conservation of the Ajantā frescoes. — Epigraphy: 29 inscriptions found in the town of Raichur (8 Baihmanī, 15 'Ādilshāhī); 4 inscriptions copied at Yadgir and 1 at Koilkonda; Telugu records of the Kakatīyas found at Patancheru. Numismatics: 964 coins acquired (cp. list).

36d. *idem*, for 1340 F[asli]: 1930-31 A. C. Calcutta: Baptist Mission Press, 1933. 4to, x & 55 p., 10 pls. — Price: Rs. 5.—.

Contents: Report, by G. YAZDANI, p. 1—12. Appendices A—O, p. 15—55. For the Appendices J and L by Khwaja Muhammad AHMAD, see nos. 32 and 450.

Main results: Monuments surveyed: Kālī Masjid, the tomb of Sulṭān, son of Khalīl Ullāh, the mosque of Barkhurdār Beg, the shrine of Badr-ud-Dīn, the Dargāh of Imām-ul-Mudarrisīn and the tomb of Ḥazrat Muḥī-ud-Dīn al-Qādirī and several other shrines of the Barīdī kings; the results will be published shortly in the form of a volume. — Conservation: Treatment of Ajantā frescoes, cave II, completed; a large number of them in caves VI, IX, X, XVI preserved. Extensive repairs and excavations at Bidar, Bāgh-i-Ḥusām at Udgir and the temple at Ramappa (Warangal District). — Epigraphy: Two Aśoka edicts were found at Kopbal; in addition to this a large number of Canarese and 9 Moslim inscriptions (of Ibrāhīm 'Ādilshāh II, Ḥaidar 'Alī and Tipū) were found in the same place,

some others at Bidar. — Numismatics: 3,735 coins acquired.

37a. **Annual Report of the Archæological Survey of India, 1927—28*. Calcutta: 1931]. See *An. Bibl. I, A. 1931*, no. 60; 1932, no. 56.

Rev.: *J. Urusvati Inst.*, III, p. 37—40, by A. E. MAHON.

37b. **Annual Report of the Archæological Survey of India, 1928—29*. Edited by H. HARGREAVES, off. Director General of Archæology in India. Delhi: Manager of Publications, 1933. Royal 4to, xiii & 195 p., LXIV pls. — Price: 34 s. 6 d.

Contents: Introduction, by H. HARGREAVES, p. 1—7. — I. Conservation: Northern Circle, by B. L. DHAMA and M. S. VATS, p. 8—18. — Frontier Circle, by Maulvi Zafar HASAN, p. 18—27. — Western Circle, by G. C. CHANDRA, p. 27—31. — Central Circle, by M. H. KURASHI, p. 31—38. — Eastern Circle, by K. N. DIKSHIT, p. 38—44. — Southern Circle, by A. H. LONGHURST, p. 44—45. — Burma Circle, by Chas. DUROISELLE, p. 45—47. — Rajputana and Central India, by H. H. KHAN, p. 47—50. — II. Exploration and Research: See the articles by J. MARSHALL, no. 86; E. J. H. MACKAY, no. 82; M. S. VATS, nos. 116, 117; J. A. PAGE, no. 91; K. N. DIKSHIT, nos. 57, 58, 59; A. H. LONGHURST, no. 80; Chas. DUROISELLE, nos. 500, 501. — III. Epigraphy, by Hirananda SASTRI (Sanskrit) and Gh. YAZDANI (Moslem), p. 114—129. — IV. Museums, by Ramaprasad CHANDA, Dilawar KHAN, B. L. DHAMA, M. S. VATS, J. A. PAGE, Maulvi ZAFAR HASAN, Chas. DUROISELLE, p. 130—147. — V. Officers on Special Duty (Sir John Marshall, Sir Aurel Stein, Mr. F. H. Andrews), p. 148—157. — VII. Treasure Trove, p. 158—160. — VIII. Miscellaneous Notes: See articles by Daya Ram SAHNI, no. 288; G. C. CHANDRA, no. 136; N. G. MAJUMDAR, no. 457. — IX. Departmental Routine Notes (Ancient Monuments Preservation Act and Listing of Monuments, Publications, Photographs, Drawings, Personnel, Scholarships, Appendices I & II).

Rev.: *FISOA*, I, no. 2, p. 148, by J. N. BANERJEA.

Madras Mail, 15 August 1933.

38. **Annual Report, Central Museum, Lahore, 1932—33*. By K. N. SITA RAM. Lahore: Government Printing, Punjab, 1933. 8vo., 2, 10, xiv p., 5 pl. — Price: Rs. 2 or 3 s.
Contents: Visitors, educational work, acquisitions, work in the museum, photographs, guides, finances. — The new acquisitions include a terracotta model of a *stūpa*; paintings in the Kaṅgra kalam illustrating the Rāmāyaṇa, the Hindī Harivaṃśa and the Bhāgavata Purāṇa; and a great number of coins.
39. **[Annual Report of South-Indian Epigraphy for the Year ending 31st March 1930]*. Madras: 1932]. See *An. Bibl. I. A.* 1932, no. 59.
Rev.: *Q. J. Mythic S.*, XXIII, no. 3, p. 431, by S. S[RIKANTAYA].
40. **Annual Report of the Varendra Research Society for 1931—32*. Rajshahi; January 1933. 8vo., 16 p., 1 pl.
Contents: Report of the Honorary Secretary, by G. S. BHATTACHARYYA, p. 1—10. — Additions to the V. R. S. Museum, 1931—32, by Niradbandhu SANYAL, p. 11—4 (Inscribed sandstone image of Mahishamarddini, 7th century; black basalt image of Buddha from Gand; doorjamb with Ganga-image from Puthia; carved terracotta bricks from Goas and Puthia; punch-marked coins, coins of Pratapaditya of Kashmir and of various Muhammedan rulers). — Muslim Inscriptions from Kusumba, by S. SHARAF-UD-DIN, p. 15—6.
41. **Annual Report of the Watson Museum of Antiquities, Rajkot, for the year 1932—33*. Rajkot-Para: Gopalker Printing Press, 1933. 8vo., 18 p. Price: 6 as.
Contents: Report of the Honorary Secretary, Gulam MUHAMAD MUNSHI (Personnel and funds; tours and research work; numismatics; visitors, etc.), p. 1—6. — Curator's Report (Epigraphy: Copperplate grant of King Śrī Kharagraha I of the Valabhi Dynasty, 297 G.E.; numismatics: Kshatrapa coins, esp. of Bhartridaman; library; tours; museum work), by A. S. GADRE. — Appendixes: A. Coins sent by the Jasdan Durbar, esp. of Kumāragupta I Mahendrāditya (414—55 A.D.); B. Books.
42. *Annual Report on the Working of the Curzon Museum of Archæology, Muttra. For the year ending March 31, 1933*. Allahabad: The Superintendent, Government Press, United Provinces, 1933. Royal 8vo., 5 p.
Important acquisitions: *Śilāpatta* for the worship of the Arhats; image pedestal for the daughter-in-law of one Dharmadeva; coping stone showing the *Vyāghrī-Ītaka* and Buddha's *Abhinishkramaṇa*, 1st century A.D.; head of Avalokiteśvara, showing the effigy of Amitābha in its crest, 3rd century A.D. "an important evidence on the early evolution of the Bodhisattva cult at Mathurā"; worship of Buddha's almbowl.
43. **Annual Report on the Working of the United Provinces Provincial Museum, Lucknow, for the year ending March 31, 1933*. Allahabad: The Superintendent, Printing and Stationary, U. P., 1933. Royal 8vo., 8 p. — Price: 5 As.
Contents: 1. Committee of Management; 2. Working of the Museum; 3. Archæology (Copper image of Perumal from Madura; late mediæval sandstone pillars; Mughal *Parvanas*, 18th century); 4. Numismatics (83 coins of Vighrahapala, Spalapatideva, Samantadeva, Firoz Shah III, Muhammad IV of Delhi, Ibrahim Shah of Jaunpur, Mughal Emperors); 5. Natural History; 6. Ethnography (Metal images of various gods and jewellery); 7. Picture gallery and Library (Portrait of Raja Neval Rai, Lucknow School); 8. Visitors; 9. Finances; 10. General; Appendixes A—D.
44. **[Archæological Survey of Mysore, Annual Report for 1929]*. See: *An. Bibl. I. A.*, 1931, no. 61a.
Rev.: *J. Ind. Hist.*, XII, p. 130 f., by S. K. AIYANGAR: "undoubtedly a great improvement upon the previous reports".
45. BANERJI-SASTRI, A.: — *Viśvāmitra in Bihar. Sixth All-India Or. Conf.*, p. 185—8.
Viśvāmitra's testimony to pre-history in the Gangetic valley, with special reference to the remains excavated at Buxar.
46. BARUA, B. M.: — *Ancient Indian Theories of Art*.

JISOA, I, no. 2, p. 81—84.

What is art in early Indian philosophy?

47. BERNET KEMPERS, A. J.: — *Notes from the Dutch.*

J. Ind. Hist., XII, p. 294—6.

Short review of some Dutch publications on Indian history and art.

BERNET KEMPERS, A. J.: — *Voor-Indische invloed op de Oost-Javaansche kunst.* [Indian Influence on the Art of Eastern Java. In Dutch]. See below, no. 546.

48. CAVAGNAC, E.: — *The Seleucid Tradition in India and its Persistence.*

Ind. Art & L., VII, 2, p. 122—8, pl. XLI f.

Inscriptions from Susa show that Greek life was still kept up in the Arsacid empire down to the first cent. A. D.

49. CHAND, Uoti: — *Purātattva kī bātem* [On archæology. In Hindi].

Gangā, Special Arch. Number, Jan. 1933, p. 31—4.

Survey of archæological research in India during the 19th century.

50. *CHATTERJEE [CHATTOPADHYAY], Suniti Kumar: — *Hindu Sabhyatār Pattan.* [The foundations of Hindu Civilisation. In Bengali].

Udayana, 1933, p. 75—85.

51. CHAUDHARI, Śaśināth: — *Bhāratiya-purātattvānvveshaṇ* [Archæological Research in India. In Hindi].

Gangā, Jan. 1933, p. 23—31.

52. CHAUDHURI, Satya Krishna: — *Pāndua.* [An account of the monuments of Pandua in Bengal. In Bengali].

Prabāsī, Āsvin 1340 V. S.

- 52a. CODRINGTON, K. de B.: — *An Introduction to the Study of Islamic Art in India.*

Ind. Art & L., VII, 2, p. 92—109, pl. XX—XXXIII.

CORAL-RÉMUSAT, G. de: — *Concerning some Indian Influences in Khmer Art etc.*

See no. 497.

53. CURZON *Museum of Archæology, Muttra.*

J. U. P. Hist. S., VI, p. 174—6.

The opening of the new Museum building.

54. DAS, Kali Kumar: — *Sārṇāth* [In Hindi]. *Gangā*, April 1933, p. 597—603, with text-illustration.

55. DAS-GUPTA, H. C.: — *Bibliography of Pre-historic Indian Antiquities.*

JASB., XXVII, p. 1—90.

56. DESPANDE, Yasvant Khushal: — *Guptkālīn Vidarbh* [Vidarbh (modern Berar) during the Gupta period. In Hindi].

Gangā, Jan. 1933, p. 284—9.

57. DIKSHIT, K. N.: — *Excavations in Mahāsthān.* *A. R. Arch. Surv.* 1928—29, p. 87—97, pls. xxxvi—xlii.

Mahasthan in the Bogra District and the largest known ancient site in Bengal is, in the *Karatoyā-Māhātmya*, identified with Pauṇḍranagara. From the excavations it appears that the city site was in occupation from early Gupta times, and that after the Gupta period the city decayed but was reoccupied in the Pāla period, the excavated city-wall and bastion being assignable to that occupation.

58. DIKSHIT, K. N.: — *Excavations at Pāhārpur.* *A. R. Arch. Surv.* 1928—29, p. 97—8, pl. xliii.

Exploration at Pāhārpur was almost entirely confined to the examination of 15 cells of the monastery.

59. DIKSHIT, K. N.: — *Excavations in the Murshidabad District.*

A. R. Arch. Surv. 1928—29, p. 98—100, pls. xliii—xliv.

Trial excavations at Rangamati on the west bank of the Bhāgīrathī, six miles below Berhampore, despite the disturbance of the site by treasure-seekers and brick-robbers, disclosed three periods of occupation, the earliest yielding Buddhist remains of the 6—7th centuries.

60. DIKSHIT, K. N.: — *Pahārpur-ke vichitr mandir-kī khodāi* [Excavation of the different temple of Pahārpur. In Hindi].

- Gaṅgā*, Jan. 1933, p. 128—35, ill. nos. 109—117.
61. DVIVEDI, Mahavir Prasad: — *Bhāratiya Purātattva-kā Pūrvetihās* [Early History of Indian Archæology. In Hindi]. *Gaṅgā*, Jan. 1933, p. 16—22.
Account of archæological research in India during the 19th century.
62. FIGUEIREDO, P. N. de: — *Epigrafia Indica. Bolet. Inst. Vasco*, no. 83—93.
O túmulo de S. Tomé em Meliapôr [The tomb of St. Thomas at Mylapore]. This article brings extracts from a number of early documents to show that the tomb of St. Thomas was not a pious invention of the Portuguese of the early 16th century, but had already been located here by indigenous Christian tradition.
- FRANKFORT, H.: — *Tell Asmar, Khafaje and Khorsabad*. See below no. 627.
- FRANKFORT, H.: — *The Work of the Oriental Institute in Iraq*. See below, no. 628.
63. **The Gaṅgā*.
Special Archæological number.
Rev.: *J. Andhra Hist. Res.* S., VII, pt. 3, p. 192—3, by M. R[ama] R[AO]: "This is a welcome addition to the Hindi Literature. The book opens with half a dozen papers on the History of Indological Research by eminent scholars like Dr. S. K. IYENGAR, Professors P. SREENIVASACHARIS and B. MOTICHAND. The two papers on the Indus Valley civilisation by Dr. N. N. LAW and Laksman SARUP are very interesting. This book contains many learned disquisitions on Ancient Indian Art and Architecture, Paleography, Chronology, Iconography, Epigraphy, Buddhism etc. besides articles on matters of general interest. The work is profusely illustrated."
Hindu, Madras, March 21, 1933.
64. GAUTAM, Lautu Singh: — *Bhārat-mēn aiti-hāsik anveshaṇ-kā kārya* [The work of historical research in India. In Hindi]. *Gaṅgā*, Jan. 1933, p. 35—41.
On Mohenjo-daro, Sārnāth and other ancient sites.
65. GHOSE, A.: — *The Need for Museums of Art in India. Sixth All-India Or. Conf.*, p. 221—39.
Museums of art in America. Anaemic condition of Museums in India. Museum purposes, methods, buildings, officials.
66. GHOSH, Manoranjan: — *Mahākosal-itihās-samiti* [Historical Society of Mahākosala. In Hindi]. *Lakhnaūkā prantīya Samgrahālaya*. [Lucknow Provincial Museum. In Hindi]. *Bihār aur Uṛisā risarch sosāyaṇī*. [Bihar and Orissa Society. In Hindi].
Gaṅgā, Febr. 1933, p. 425—30.
- GOETZ, H.: — *Westerse invloeden op de Indische cultuur der Mohammedaansche periode*. See no. 340.
67. *HATCH, E. G.: — *Travancore. A Guide Book for the Visitor*. London—Bombay—Calcutta—Madras—New York: Humphrey Milford, Oxford University Press, 1933. Royal 8vo, x & 294 p., 32 pls. and 2 folding-maps. — Price: Rs. 3.—
Contents: I. Introductory, including some general remarks on the history, language, institutions, etc. of the country. — II.—X. A description of the different routes and places with extensive notes on their history, ethnology, economy and archæological remains. — XI. Arts and Crafts, including dance and theatre. — Appendices: Sovereigns, Dewans, British Residents, Malayalam Era Dates, Fairs and Festivals, Bibliographical Notes, etc. — 12 plates deal with archæological monuments, temples, sculptures etc.
68. HEMMI, Baiei: — *Bukkyō-bijutsu-shi* [History of Buddhist Art. In Japanese]. (Two fascicles of the 'Bukkyō Daigaku Kōza' series). Tōkyō: Bukkyō Nenkansha, 1933. 8vo, 67 and 92 p., with ill. (not sold separately).
In part I (Architecture) the author explains the form and structure of the *stūpa*, (esp. those of Sānchi and Gandhāra), the *chaitya-griha*, the temple (esp. the *śikhara*) and the monastery (*vihāra*). In Part II (Iconology) he traces the historical development of Buddhist sculpture during the early period (Aśoka pillars,

- Bodh-gayā, Bharhut, Sānchi), the Kushāna period (Gandhāra, Mathurā, Amarāvati) and the Gupta dynasty, and describes the characteristics of each period.
69. HUNT, E. H.: — *Megalithic Burials in South India*.
JRAS, 1933, p. 508—11.
 Summary of a lecture. The three types of burials; objects found in them.
70. IYER, P. V. Jagadisa: — *Places of Antiquarian Interest in South India*.
Tirumalai Śrī Venkateśvara, I, p. 441—8, 555—60, 607—20.
 Continued from I, p. 374 (*Cf. An. Bibl. I. A.* 1932, no. 134).
 A series of brief descriptions: Ennayiram, Tiruvadavayal, Gangaikondasolapuram, Srisaialam, Ahobalam, Tiruvanaikkaval, Kumbhakonam, Madura, Paluvur, Avadaiyarkoil, Sembianmahadevi, Dharmavaram, Aranthangi, Tiruvaduthurai, Tirupati.
71. JAIN, Kamta Prasad: — *Devgarh* [Deogarh. In Hindi].
Gaṅgā, Jan. 1933, p. 138 f.
72. JAYASWAL, K. P.: — *Buddha's Hermitage*.
The Modern Review, LIII, p. 179—81, 3 ill.
 A description of the Gṛidhrakūṭa Hill hermitage near Rājagṛīha, discovered in August 1932 by Mr. P. C. CHAUDHURI, I. C. S.
73. JAYASWAL, K. P.: — *Neglect of Monuments*.
The Modern Review, LIII, p. 385—91, 6 ill.
 Mention of a few monuments requiring preservation from further decay: Rupnath Edict of Aśoka; Gupta temples at Deo-Barnark; Nalanda Stuccoes; Nachna Temples; Bhumara Temple; Orchha Palace.
74. JNANI, Ranchhor Lal: — *Prīṃs āph Vels myujīyam, Bambaī (Purātattva-vibhāg)* [The Prince of Wales Museum at Bombay (Archæological Section). In Hindi].
Gaṅgā, Jan. 1933, p. 315—20.
75. JOSI, Anand Rao: — *Kārlā kī gufāen* [The Kārlā Caves. In Hindi].
Gaṅgā, Jan. 1933, p. 149—54, ill. no. 115.
76. KATKI, Sarvasvar Śarma: — *Āsām-purātattva* [Archæology of Assam. In Hindi].
Gaṅgā, Febr. 1933, p. 410—16.
 Description of ancient coins; manuscripts; objects of wood, metal and stone, including images and sculptures; musical instruments; seals and copper-plates, examined by the Assam Research Society, Gauhati.
77. LAHA, Narendra Nath: — *Sindhu-upatyakā-kī sabhyatā aur Mohanjo dāro* [The Civilisation of the Indus Valley and Mohenjo-daro. In Hindi].
Gaṅgā, Jan. 1933, p. 48—62.
78. LAW, N. N.: — *Mm. Dr. Haraprasad Sastri (1853—1931)*.
Ind. Hist. Quart., IX, p. 307—416.
 His life and writings.
79. LOCQUIN, Jeanne J.: — *La civilisation pré-aryenne de la vallée de l'Indus*.
Gaz. B.-Arts, VIe période, IX, p. 321—42, 33 ill.
 A brief and clear résumé of the results of the excavations as well as of historical research.
80. LONGHURST, A. H.: — *Excavations at Nagarjunikonda*.
A. R. Arch. Surv. 1928—29, p. 100—4, pl. xlv—1.
 Continued excavations were particularly successful, yielding within the remains of a large brick *stūpa* (apparently the *Mahāchetiya* of the local inscriptions) a reliquary containing a bone relic — in all probability the corporeal relic of the Buddha which sanctified the spot. The *āyaka* pillars of which their discoverer gives a valuable description are noticeable features. Numerous bas-reliefs, sculptured beams, and some more relic-caskets, still retaining their original contents, were discovered. These operations make a valuable contribution to our knowledge of Buddhism in South India.
81. MACKAY, Dorothy: — *Mohenjo-daro o Prāchīn Sindhutīrer Sabhyatā* [Mohenjo-daro and the ancient civilisation of the Indus Valley. In Bengali].
Prabāsī, Āśvin and Kārtik 1339 V.S.
 A short review of the work done at Mohenjo-daro.

- 81a. MACKAY, Dorothy: — *Mohenjo-daro and the Ancient Civilisation of the Indus Valley*. Smithsonian Institution, Annual Report for 1932, p. 329—444, ill.
Résumé of the discoveries made by Sir John MARSHALL.
82. MACKAY, E. J. H.: — *Excavations at Mohenjo-daro*.
A. R. Arch. Surv. 1928—29, p. 67—75, pls. xxiii—xxix.
Mr. MACKAY has cleared a portion of what he considers to be the "Artisans' Quarter" of the late period, but the principal operation was the excavation of a large area to a depth of some 23 feet below the original surface of the mound and to the fourth level of occupation. A steady deterioration of the masonry and the decreasing size of the houses appear to be an index to the decay of this civilisation from the Early to the Late Period. Mr. MACKAY is of opinion, that a recently discovered cylinder seal shows that the upper strata of Mohenjo-daro can be safely dated to 3000—2750 B.C., as its form is very like pre-Sargonic seals found in Mesopotamia. Other seals showing a goddess in a *pīpal* tree and another horned figure in *yoga* attitude (= Śiva) tend to give a stronger Indian than Western orientation to this Indus Valley Culture. It is not improbable that these sites will yield definitive prototypes of Indian deities and art motifs.
83. *MACKAY, E. J. H.: — *Mohenjo-daro Marvels: II. Some recent discoveries*.
Times of India, Bombay, 29 December 1933.
Sir George Birdwood Lecture to the Indian Section of the Royal Society of Arts, London.
84. MAHON, A. E.: — *Recent Archæological Discoveries in India*.
J. Urusvati Inst., III, p. 37—40.
A review of the *A. R. Arch. Surv.* 1927—28, cf. above, no. 37a.
85. *[MARSHALL, J.: — *Mohenjo-daro and the Indus Civilization*. London: 1931]. See: *An. Bibl. I. A.* 1932, no. 147.
Rev.: *Antique Rev.*, III, p. 111—9, by Binode Bihari ROY Vedaratna.
- Frankfurter Zeitung*, January 1933, by W. KIRFEL.
J. Ind. Hist., XII, p. 114—27, 268—84, 423—42, 6 pl., by S. K. AIVANGAR.
86. MARSHALL, J.: — *Excavations at Taxila*.
A. R. Arch. Surv. 1928—29, p. 51—66, pl. xvi—xxii.
With the completion of the "Palace" excavation and the clearance of several blocks of houses on the east side of the main street operations in the Scytho-Parthian city of Sirkap have been brought to a conclusion and work directed to the opening of the earlier strata below.
87. MATHUR, Krishna Kumar: — *Bhūgarbh-śāstr aur Purātattva-vijñān* [Geology and Archæology. In Hindi].
Gaṅgā, Jan. 1933, p. 41—7.
88. MAZUMDAR, Yatindra Mohan: — *Panduā*. [In Bengali].
Prabāsī, Baisākh 1339 V. S.
Description of some of the ruins of the old city in the modern district of Maldah in Northern Bengal.
89. NARAYAN, Lakshmi: — *Paṭne-kā Saṁgrahālaya* [The Patna Museum. In Hindi].
Gaṅgā, Jan. 1933, p. 313—5, ill. nos. 124—9.
90. OLDHAM, C. E. A. W.: — *Recent Archæological Work in Mysore*.
Ind. Art & L., VII, p. 142—6, pl. XLVIII—LV.
Photographic views and descriptions of some sites and monuments referred to in the Report for 1929 of the Archæological Department.
91. PAGE, J. A.: — *Excavations at Nalanda*.
A. R. Arch. Surv. 1928—29, p. 85—7, pl. xxxiv—xxxv.
Explorations were largely confined to the monastery sites esp. Monastery VI and VII. Clear traces of frequent destruction bear ample witness to the vicissitudes experienced by these buildings. The antiquities recovered were principally Buddhist images and articles of

domestic use. Conservation of the excavated remains has proceeded *pari passu* with their exploration.

92. PISHAROTI, K. Rama: — *Temple Studies: 1. Irinjalakkuda.*

Rama Varma Res. Inst. Btin., no. 2, p. 45—8.

An account of the Bharata Temple at Irinjalakkuda, Kerala, based on two *Māṇikkakshetrāgranthavari* chronicles in the possession of the author.

93. POLITICUS: — *Jainism in Northern India. The Modern Review*, LIII, p. 666—8.

A review of Ch. J. SHAH, *Jainism in North India*; cf. below, no. 105.

94. PRASAD, Madan: — *Pahārpur-kī khodāi* [Pahārpur Excavations. In Hindi]. *Gaṅgā*, Jan. 1933, p. 123—8.

95. **Proceedings and Transactions of the Sixth All-India Oriental Conference, Patna, December 1933.* Patna: The Bihar and Orissa Research Society, 1933. 762 p., ill.

P. xxvi—xxxi: paper read by K. P. JAYASWAL (on archæological research in Bihar and Orissa); p. xxxiii—lii: Presidential Address by R. B. HIRA LAL (progressive advancement of Oriental learning); articles.

96. [RAI, Hem Chandra: *Romance of the Fort of Gwalior.* Delhi-Shahdara: Marathi Press, 1931].
Rev.: *The Modern Review*, LIII, p. 427, by K. R. QANUNGO.

97. **[Rama Varma Research Institute Bulletin. I, 1. Ernakulam, Cochin: 1930.]*
Rev.: *ZDMG*, n.s. XII (LXXXVII), p. 96, by W. PRINTZ.

98. RAO, R. Subba: — *Recent Archæological Finds at Rajahmundry.*
J. Andhra Hist. Res. S., VII, pt. 3, p. 177—80, 2 pl. and, 1 ill.

During the construction of the municipal waterworks an image of Shaṇmukha Kumārasvāmi, an inscription in Telugu and Sanskrit, dated

1072 A.D., and a Kākatiya inscription, dated 1248 A.D., were recovered.

99. **[RAYCHAUDHURI, H.: — Studies in Indian Antiquities, 1932].* See: *An. Bibl. I. A. 1932*, no. 155.

Rev.: *JB & ORS*, XIX, p. 348, by K. P. JAYASWAL: "The author's geographical views are not acceptable."

100. SANKRITYAYAN, Rahul: — *Basārḥ-kī khodāi* [Basārḥ Excavations. In Hindi]. *Gaṅgā*, Jan. 1933, p. 118—22.

101. SANKRITYAYAN, Rahul: — *Kāl-nirṇaya meṇ intēn aur gahrāi* [The size of bricks in the determination of time. In Hindi]. *Gaṅgā*, Jan. 1933, p. 204—7.

102. SARASWATI, S. K.: — *Notes on two tours in the districts of Māldah and Dinājpur.* *JASB*, XXVIII, p. 173—83, 3 pl.

Observations on the ruins of Pandua, the mounds of Rai-Khān Dighi, various tanks, and sculptures as well as inscriptions from Kākadighi, Karanji, Śrīrāmpur, Dinājpur and other places.

103. SARASWATI, S. K.: — *Notes on a third tour in the districts of Dinājpur — chiefly along the Chīrāmātī River.* *JASB*, XXVIII, p. 185—95, 2 pl.

Notes on ruins, sculptures and inscriptions at 13 places, esp. Daharol, Mahendra, Surohor and Harirāmpur.

104. SARKAR, Suvimal Chandra: — *Ved-kālīn śirobhūṣaṇ aur padatrāṇ* [Headdress and shoes of the Vedic period. In Hindi]. *Gaṅgā*, Jan. 1933, p. 95—102, ill. nos. 163—6.

105. **[SHAH, Chimanlal J.: — Jainism in North India: 800 B.C. — A.D. 526.* London 1932]. See: *An. Bibl. I. A. 1932*, no. 451.

Rev.: *J. Bombay Br. R.A.S.*, IX, nos. 1/2, p. 108.

Luzac's, XLIV, p. 89.

The Modern Review, LIII, p. 666—8, by POLITICUS: "We wish the book the success it so richly deserves."

106. SASTRI, Hirananda: — *Prāchīn sāhitya-meñ Nālandā* [Nālandā in ancient literature. In Hindi].
Gaṅgā, Jan. 1933, p. 70—3.
107. SHASTRI, Hirananda: — *Archæology in India and its Importance for Indian History*.
Sixth All-India Or. Conf., p. 1—15.
108. SRINIVASACHARYA: *Bhāratiya Purātattva* [Indian archæology. In Hindi].
Gaṅgā, Jan. 1933, p. 9—15.
109. STAPLETON, H. E.: — *Note on the Historical and Archæological results of a Tour in the Districts of Māldah and Dinājpur, December 24th—31st, 1932*.
JASB, XXVIII, p. 151—71, 2 pl.
A) The site of the battle in which Sikandar Shāh was killed. B) The Fort of Ekdālā (Bairhātā), twice besieged by Firuz Shāh. C) Karanji, the reputed native village of Rājā Gaṇesh. Cf. above, p. 13—7.
110. STRZYGOWSKY, J.: — *India's Position in the Art of Asia*.
JISOA, I, no. 1, p. 7—17.
“A future history of Indian art will have to follow the path which fate had decreed for India, in as much as India originally belonged to the equatorial south and came into touch with the north, for the first time it seems, through the immigrating Indo-Aryans.”
111. [*SUBRAMANIAN, K. R.: — *Buddhist Remains in Āndhra and the History of Āndhra between 225 and 610 A. D.* Madras: 1932]. See: *An. Bibl. I. A. 1932*, no. 167.
Rev.: *J. Andhra Hist. Res. S.*, VII, pt. 3, p. 192, by M. R[ama] R[AO]: “The two chapters on “Andhra culture abroad” and “Administration” enhance the value of the work and serve as incentives to further research.”
Federated India, 9 August, 1933, by N. R.
112. SVARUP, Lakshman: — *Mohanjodāro* [In Hindi].
Gaṅgā, Jan. 1933, p. 62—9, 9 ill. nos. 90—97.
113. VALETTE, J. de la: — *The Encouragement of Archæological Research in the Indian States*.
The Asiatic Review, XXIX, no. 100, p. 736—44.
114. VALETTE, J. de la: — *Archæological Activities in Indian States*. 1. Hyderabad; 2. Travancore.
Ind. Art & L., VII, p. 49—52.
1. Dekhani schools of painting. 2. *Mudrās* in Southern India.
115. VARMA, Bhagvat Prasad: — *Madrās-kā Gavarnment myujiyam* [The Government Museum of Madras. In Hindi].
Gaṅgā, Jan. 1933, p. 312f.
116. VATS, Madho Sarup: — *Excavations at Harappa*.
A. R. Arch. Surv. 1928—29, p. 76—83, pl. xxx—xxxiii.
Two long trenches, IV and V, were sunk in the north-west portion of mound F; work has been continued at the “Parallel Walls Area”, site H, and site G. Several interesting seals with *pīpal* trees or leaves were recovered, bronze implements, lotas, etc. The most outstanding find is the torso of a nude man carved in the round. “The statuette is far superior to any hitherto found at either of the Indus Valley sites and compares favorably with the best examples in Greek art.”
117. VATS, Madho Sarup: *Excavations at Dallin*.
A. R. Arch. Surv. 1928—29, p. 83—5, pl. xxxii—xxxiii.
Two circular “bastion-like” structures discovered by the Irrigation Department in the bed of the Pakpatan Canal, were partly excavated. It is obvious that they are no wells, but it is difficult to say whether they were *stūpas* or large structural *liṅgas*. Some terracotta figurines found may be ascribed to the 7th century A.D.
118. VENKATESVARA, S. V.: — *Eclecticism before Akbar*.
Sixth All-India Or. Conf., p. 143—8.
Adoption of Hindu principles and elements

in Muhammadan architecture and painting before Akbar.

119. VIJAYARAGHAVACHARYA, V.: — *Nārada's Śilpasūtras*.
Tirumalai Śrī Venkateśvara, I, p. 465—70.
 Continued from vol. I, p. 400 (Cf. *An. Bibl. I. A.* 1932, no. 173).
 An edition of this ancient Sanskrit text on Indian art.

120. *[VOGEL, J. Ph.: — *De Buddhistische Kunst van Voor-Indië*, 1932]. See: *An. Bibl. I. A.* 1932, no. 175.

Rev.: *JRAS*, 1933, p. 944 f., by C. O. BLAGDEN: "a model of what such a small handbook should be; . . . it is perfectly intelligible to a non-expert reader."

121. *[WALDSCHMIDT, Ernst: — *GRÜNWEDELS Buddhistische Kunst in Indien*. Berlin-Lankwitz: 1932]. See: *An. Bibl. I. A.* 1932, no. 176.
 Rev.: *Deutsche Allgemeine Zeitung*, Berlin, 15 February 1933, by L. ADAM.

122. [YAZDANI, G.]: — *Progress of Archaeological Work in Hyderabad-Deccan*.
An. Bibl. I. A. 1931, p. 11—4.

II, 2. ARCHITECTURE AND SCULPTURE

123. ACHARYA, P. K.: — *Materials for Sculpture — the Abhāsa*.
Sixth All-India Or. Conf., p. 75—81.
Abhāsa is not a method, but a material for sculpture (glass or some similar material).

124. *AGRAWALA, V. S.: — *Handbook to the Sculptures in the Curzon Museum of Archaeology, Muttra*. Allahabad: Superintendent, Printing and Stationery, U. P., 1933. 8vo, 47 p., 37 figs., 1 portrait.

The Museum and its history. Chronology of Mathura Art. A short description of the collection.

Rev.: *JISOA*, I, no. 1, p. 71, by D. P. GHOSH: "The author's description of the early terra-cottas, the *yūpa*, the development of Buddha and Bodhisattva icons, and his defence of the 78 A.D. theory (p. 33) are interesting."

125. AGRAWALA, V. S.: — *Pre-Kushāna Art of Mathurā*. With a note on the "Treatment of Yakshas in Bharhut Sculptures" by R. MOOKERJI.
J. U. P. Hist. S., VI, p. 81—124, 36 ill.
 The Mauryan sculptures of Mathurā and other specimens of the Ancient National School.

126. AHMAD, Hafiz Shamsuddin: — *Maner and its Historical Remains*,

Sixth All-India Or. Conf., p. 123—41.

Muhammadan remains at Maner, a village about 20 miles west of Patna.

127. BALASUBRAHMANYAN, S. R.: — *The Hundred-Pillared Maṇḍapam at Chidambaram*.
Q. J. Mythic S., XXIII, no. 3, p. 333—7, and no. 4, p. 487—91, 1 pl.

Inscriptions referring to the anointment of King Vira Pāṇḍya at the Maṇḍapam, 13th century. — Later history. — Description of the Maṇḍapam.

128. *BANERJI, R. D.: — *Eastern Indian School of Mediæval Sculpture*. (Archæological Survey of India, New Imperial Series Vol. XI.VII). Delhi: Manager of Publications, 1933. Royal 4to, xviii, 203 p., 96 pl. — Price: Rs. 49-2, or 75 s., 6 d.

Ch. I: Introduction (p. 1—5). Ch. II: Early History of Sculpture in Eastern India (p. 6—17). Ch. III: The Rise and Evolution of the Eastern School of Mediæval Sculpture (p. 18—42). Ch. IV: The Representation of the *Buddhacharita* (p. 43—83). Ch. V: The Buddhist Pantheon (p. 84—100). Ch. VI: The Orthodox or Brahmanical Pantheon (p. 101—23). Ch. VII: Metal Casting and Jaina Images (p. 130—46). Ch. VIII: Temples and Architecture (p. 147—163).

Rev.: *Times of India*, Bombay, 29 December 1933, by M.D.

- BANERJI, R. D.: — *The Age of the Imperial Guptas*. See below, no. 320.
129. BANERJI-SHASTRY: — *The Naṭi of Pātali-putra*.
Ind. Hist. Quart., IX, p. 154—6, 1 pl.
 Terra-cotta figure of a female dancer discovered at the Mauryan level of Patna.
130. BASU, Sri Nirmal Kumar: — *Mānbhūm Zelār Mandir* [Temples of the Mānbhūm District. In Bengali].
Prabāsī, Bhadr 1340 V. S.
131. BASU, Nirmal Kumar: *Konāraker Mandir* [The temple of Konārak. In Bengali].
Prabāsī, Kārtik 1340 V. S.
132. BEOTRA, B. R.: — *Gods and Temples in the Suket State*.
JASB, XXVII, p. 165—76, 3 pl.
 A brief description of the temples and cults of the various gods, goddesses, snakes and godlings in Suket State, Western Himālaya.
133. *BERNET KEMPERS, A. J.: — *Gandhara en de Graeco-Boeddhistische kunst*.
Elsevier's Geïllustreerd Maandschrift, 1933, p. 303—15, 15 ill.
 Survey of the history of Gandhāra and Græco-Buddhist art.
- BERNET KEMPERS, A. J.: — *The Bronzes of Nālandā and Hindu-Javanese Art*. See below, no. 541.
- BERNET KEMPERS, A. J.: — *De beelden van tjandi Djago en hun Voor-Indisch prototype* [The Images of Chandi Jago (in Eastern Java) and their Indian prototype. In Dutch].
 See below, no. 542.
- BERNET KEMPERS, A. J.: — *Nālandā Bronzes*. See below, no. 544.
134. BHANDARKAR, D. R.: — *The Kirtistambha of Rāṇā Kumbha*.
JISOA, I, no. 1, p. 52—6, 1 pl., 1 ill.
 A description of this well-known monument at Chitor. According to the inscriptions found on it, the Kirtistambha was the 'Mahāmeru' of the Samādhiśvara temple (in its vicinity), and was completed by the *sūtradhāra* Jaitā and his sons in S. 1515.
135. *BOSE, N. K.: — *Canons of Orissan Architecture*, 1932]. See: *An. Bibl. I. A.* 1932, no. 181.
 Rev.: *JB & ORS*, XIX, p. 351, by K. P. JAYASWAL.
BEFEO, XXXII, p. 545, by G. CÆDÈS: „Voici un livre comme l'Inde devrait nous en donner davantage.”
- BOSCH, F. D. K.: — *Het bronzen Buddha-beeld van Celebes' Westkust* [The Buddha statue in bronze discovered on the Western coast of Celebes. In Dutch].
 See below, no. 548.
136. CHANDRA, G. C.: — *Bas-reliefs in the Hill-fort at Badami*.
A. R. Arch. Surv. 1928—29, p. 167—69, pl. viii.
 Three stone lintels with bas-reliefs discovered in course of clearance at the second gateway of the Hill Fort of the Bhūtnāth tank at Badami during 1928—29. They originally belonged to a now ruined temple and represent scenes from the early life of Kṛishṇa. They were probably inspired by the religious zeal of the Western Chālukyas who were Vaishṇavas (6th-7th century A. D.).
137. *COOMARASWAMY, A. K.: — *Early Indian Architecture*, III, 1931]. See: *An. Bibl. I. A.* 1931, no. 162.
 Rev.: *JRAS*, 1933, p. 917 f., by J. V. S. WILKINSON: “an archæological contribution of the first importance.”
138. *COOMARASWAMY, A. K.: — *Hindu Sculpture. The League*, New York, V, no. 3, 1933, p. 5—7, 19f. 5 ill.
 “Hindu art is intrinsically Indian; thought of as a model to be imitated, it can only delude or elude the modern craftsman. Its significance depends, not on our taste, but on our understanding.”
139. COOMARASWAMY, A. K.: — *Hindu Sculptures at Zayton*,

- OAZ, N. F., IX, p. 5—11, 3 pl.
Description of reliefs representing Hindu subjects, preserved at Ch'üan-chou (Zayton); Chinese copies of (wooden?) originals which must have been the work of an Indian.
140. *[COUSENS, H.: — *Somanātha and other Mediæval Temples in Kāthiāwād*. Calcutta: 1931]. See: *An. Bibl. I. A.* 1931, no. 167a; 1932, no. 184.
Rev.: *Q. J. Mythic S.*, XXIII, no. 4, p. 571, by A. V. R[AMANATHAN]: "We welcome this splendid addition to the valuable series of sumptuously illustrated and documented reports on the temples of India."
JAOS, LIII, p. 187, by A. COOMARASWAMY: "This is another of Mr. C.'s sketchy compilations, constituting an impressive volume containing hardly anything new."
Rev. Arch., 6th series, II, p. 187 f., by J. AUBOYER.
141. *[COUSENS, H.: — *Mediæval Temples of the Dakhan*. (Archæological Survey of India, Imperial Series, vol. XLVIII). Calcutta: 1931]. See: *An. Bibl. I. A.* 1931, no. 167b.
Rev.: *JISOA*, I, no. 1, p. 68, by N. RAY.
Madras Mail, April 5, 1933.
Times Literary Supplement, 7 September, 1933.
Rev. Arch., 6th series, II, p. 186 f., by J. AUBOYER.
142. DIMAND, M. S.: — *An Indian Relief of the Amarāvati School*.
Bul. Metr. Mus. Art, XXVIII, no. 7, p. 124 f, 1 ill.
A representation of an attendant of a Nāga king from Nāgārjunikoṇḍa, end of the 2nd century A.D.
- 142a. DUROISELLE, Chas.: — *Explorations at Pagan and Mandalay*.
See below, no. 501.
Relief with scenes from the life of Buddha, South-Bihar style, found at Nyaung-gon, Mandalay.
143. DUBE, Kishanlal Durgashankar: — *Dhamṇār kī Bauddh guṇhāe aur Dharmanāth kā mandir* [The Buddhist Caves of Dhamṇār and the Temple of Dharmanāth. In Hindi].
Dvivedī Commemoration Volume, Benares: Nāgari Prachārīṇi Sabhā, May 1933, p. 458—62, 2 ill.
144. EASTMAN, A. C.: — *The dancing Śiva in the Brooklyn Museum*.
Parnassus, V, p. 16—8.
145. EASTMAN, A. C.: — *Indian Sculpture of the Mediæval Period*.
Parnassus, V, p. 15—8.
146. GANGULY, D. C.: — *A. New Gupta Sculpture*.
Ind. Hist. Quart., IX, p. 588—90, 1 pl.
Umā-Maheśvara from Benares.
147. GHOSE, A.: — *Some unpublished early Cōla Portrait Sculptures*.
OAZ, N. F., IX, p. 164—9, 2 pl.
Discussion of six statues of the Nāgeśvara Temple at Kumbakonam.
148. GHOSH, Devaprasad: — *Relation between the Buddha images from Orissa and Java*.
The Modern Review, LIV, p. 500—4, 7 ill.
"[All these iconographical and stylistic]... traits lead us to infer that the Javanese Buddhas and Bodhisattvas of Barabudur and Prambanam... may have as their prototype the Orissan Buddha of the early mediæval era."
149. GOMIL, Vasudev Charan: — *Mathurā kī kalā, saṁgrahālaya aur purātattva* [Mathurā art, museum and archæology. In Hindi].
Gaṅgā, Jan. 1933, p. 162—71.
150. *[GRAVELY, F. H., and T. N. RAMACHANDRAN: — *Catalogue of the South Indian Hindu Metal Images in the Madras Government Museum*. (Bulletin of the Madras Government Museum, New Series, General Section, vol. I, pt. 2). Madras: 1932]. See: *An. Bibl. I. A.* 1932, no. 189.
Rev.: *The Asiatic Review*, XXIX, no. 99, p. 561—2, by A. DUNGEN: "Indispensable to students of Indian iconography."
JISOA, I, no. 1, p. 70, by C. C. DASGUPTA:

"Carefully prepared catalogue."

Q. J. Mythic S., XXIV, no. 1, p. 79, by S. S[RIKANTAYA]: "The work leaves nothing to be desired."

J.AOS, LIII, p. 187f., by A. COOMARASWAMY: "The discussion of the dating, despite the indefiniteness of the conclusions constitutes a real advance in comprehension of the stylistic development."

Nature, London, February 25, 1933.

J. Ind. Hist., XVII, p. 127—30, by S. K. AIYANGAR: "the work is far more likely to retard progress in research rather than promote it."

BEFEO, XXXII, p. 544, by G. CÆDÈS: "Ce volume est appelé à rendre des services."

151. *[HACKIN, J.: — *La sculpture indienne et tibétaine au Musée Guimet*, 1931]. See: *An. Bibl. I. A.* 1931, no. 170.

Rev.: *JRAS*, 1933, p. 414 f., by F. W. THOMAS: "descriptions, with bibliography in each instance, furnish concisely all that is requisite."

152. HASHIMOTO, Gyōin: — *Bukkyō kyōri-shi yori mitaru Tōba* [On the *stūpas* in connection with the history of Buddhist Doctrine. In Japanese].
Yumedono, X, 1933, p. 45—70.

The author examines historically the change in conception and style of the Buddhist *stūpa* in India reflecting the development of Doctrine.

153. HEMMI, Baiei: — *Aiku-ō-Tō to Kanishika-ō-Tō* [On the *stūpas* erected by King Aśoka and by King Kanishka. In Japanese].
Yumedono, X, 1933, p. 19—34.

The author investigates, on the evidence of Chinese records and modern archæology, the style and construction of the *stūpas* traditionally attributed to Aśoka and Kanishka.

154. HEMMI, Baiei: — *Sanchi no Shoto to Baruhatto no Tōba* [On the *stūpas* of Sanchi and Bharhut. In Japanese].
Yumedono, X, 1933, p. 35—44.

The author describes the structure of the great Sanchi *stūpa* as representative of ancient

Buddhist *stūpas* and compares the results with the rules concerning the form and erection of *stūpas* laid down in the *Mahā-saṅghikavinaya*, Book 33.

155. JAYASWAL, K. P.: — *Nāgara and Vesara*. *JISOA*, I, no. 1, p. 57 f.

"When the Hindu masons and architects referred to the palatial style, they called it Nāgara and Vesara, referring by the first to the style left by the Nāga emperors and kings, while . . . the second means an "ornamental" (Veśya) voluptuous, style, having a round plan."

156. JAYASWAL, K. P.: — *Siva Busts at Nachna* (*Ajaigarh State, C. I.*).
The Modern Review, LIV, p. 68, 1 pl.

The author publishes the first photograph of the Chaturmukha Śiva bust in the temple near the reservoir at Nachna in the Vindhya, built by the Vākāṭaka king Prithivīśena I (c. 320—350 A. D.).

157. *KAK, R. C.: — *Ancient Monuments of Kashmir*. With a foreword by F. YOUNGHUSBAND and an introduction by A. FOUCHER. London: The India Society, 1933. 8vo, 172, xvi p., 77 pl.

I. Introduction (the country and its people; sources of Kashmir History); II. Political History; III. Architectural Styles (Early Buildings, c. A. D. 200—600; Mediæval Architecture, A. D. 600—1300 — Buddhist Buildings, Hindu Buildings; Muslim Architecture); IV. Monuments in Srinagar and its vicinity; V. Monuments above Srinagar; VI. Monuments below Srinagar; Bibliography. The chapter on Harwan excavations (p. 105—11) is profusely illustrated (pl. 15—42, 77).

Rev.: *Bul. Amis de l'Or.*, no. 14/15, p. 85—9, by J. AUBOYER: "L'objet du livre: c'est un guide archéologique destiné aux touristes. Le plan est satisfaisant; certains points seraient cependant à critiquer. Les parties les plus intéressantes sont la relation des fouilles à Harwan et à Hushkar."

JISOA, I, no. 1, p. 69, by D. P. GHOSH:

"We are confident, the volume will fulfil its purpose."

Luzac's, XLIV, p. 49: "... popular and interesting without loosing in accuracy or scholarship."

The Statesman, Calcutta, 25 June, 1933.

Illustrated Weekly of India, Bombay, 30 July, 1933, by W. JOHNSON.

158. KAK, R. C.: — *Antiquities of Basohli and Ramnagar (Jammu and Kashmir State)*. *Ind. Art & L.*, VII, no. 2, p. 65—91, pl. I—XIX.

Description of the monuments.

- 158a. KAMBAYASHI, Ryūjyō: — *Narandaji-Sōken no Nendaikō* [On the Date of Construction of the Nālandā Temple. In Japanese]. *Religious Science in Japan*, compiled by the Japanese Association of Religious Science, Tōkyō: Daitō Shuppansha, 1933, p. 283—9.

According to the author's interpretation of the often disputed passage in Hiuen Tsang's *Si-yu-chi* the Temple of Nālandā may have been constructed by Skandagupta (= Śakrāditya of Hiuen Tsang) about 460 A. D.

159. KHAN, M. Abid Ali: — *Memoirs of Gour and Pandua*. Edited and revised by H. E. STAPLETON. Calcutta: Bengal Secretariat Book Depot. 1931. Price: Rs. 5 or 8 s. 3 d.
Rev.: *JISOA*, I, no. 1, p. 70 f., by B. C. SEN: "The book will be very useful as a guide to those who want accurate information about the artistic treasures of the Maldah district."

160. *KRAMRISCH, Stella: — *Indian Sculpture*. The Heritage of India Series. Calcutta: Y. M. C. A. Publishing House; London: University Press, 1933. xvi, 240 p., 116 figs on 50 pl., map. — Price: Rs. 4—8.

"The structure of Indian sculpture will have to be surveyed in its relevant aspects. The underlying and essential qualities will be viewed in their permanency throughout the special conditions that the single monuments imply." — I. Ancient Indian sculpture;

II. Classical; III. Mediæval; IV. Essential qualities; V. Explanation of plates; Notes; Bibliography; Index.

Reviewed: *J. Ind. Hist.*, XII, p. 445—7, by S. K. AIYANGAR: "exhibits a degree of sympathy and understanding which may be regarded as unique. ... Sometimes difficult to follow her."

161. KRAMRISCH, S.: — *Candella Sculpture: Kharjuraho*.

JISOA, I, no. 2, p. 97—104, 5 pl.

"Viewed as a whole, Candella sculpture, the extension of which geographically covers the country between Bharatpur and Allahabad and southwards as far as the Narbadā, and chronologically from the tenth to the twelfth century A.D., shows an increasing share of the intent and simplified, i.e. of the "mediæval" component."

162. MATSUMOTO, Bunzaburō: — *Indo ni okeru Bukkyō izen no Tō to sono igo no Tō* [On the Indian stūpa before and after the Rise of Buddhism. In Japanese].

Yumedono, X, 1933, p. 1—17.

Origin and development of the Buddhist stūpa.

163. MUKHERJEE, S. C.: — *The Architecture of the Taj and its Architect*.

Ind. Hist. Quart., IX, p. 872—9.

The theory of the Italian origin of the Tāj cannot be maintained against historical evidence. The workmanship is entirely Asiatic.

164. RAGHAVAN, V.: — *Theatre Architecture in Ancient India*.

Triveni, Madras, V, no. 4, p. 357—66. Continued from *An. Bibl. I. A.* 1931, no. 181.

165. RAJU, K. Venkataranga: — *Nārttāmālai and its Temples [Pudukōṭah State]*.

J. Or. Res., Madras, VII, p. 351—8.

Pt. I: Historical introduction.

166. RAMACHANDRAN, T. A.: — *The Royal Artist, Mahendravarman I*.

J. Or. Res., Madras, VII, p. 219—46, 303—29.

His contributions to South Indian art. I.

Architecture and sculpture. II, a. Painting;
b. Music. III. Literature.

167. *RAMACHANDRAN, T. N.: — *A Buddhist Relief from Nāgārjunikoṇḍa. A Miscellany of Papers published by the Rao Sahib G. V. Ramamurthi Pantulu's 70th Birthday Celebration Committee, 1933*, p. 105—10, 1 pl.

A representation of the *Mandhātu-Jātaka*, on a relief, third century A. D., from the excavations of Mr. LONGHURST.

168. RAY, Nihar Ranjan: — *Guntur Zelāya Nutan Bauddha Śilper Āvishkāra* [Discovery of Buddhist Sculptures in the Guntur District. In Bengali]. *Prabāsī*, Māgh 1340 V. S.

A study of the Buddhist sculptures found at Goli.

169. SARASVATI, S. K.: — *The Begunia Group of Temples*.

JISOA, I, no. 2, p. 114—28, 1 pl.

"The supreme importance of this group consists in their supplying us with the typical specimens of the rekhā type of architecture in Bengal both earlier and later."

170. VAIKUNTRAM PANDIT, A.: — *The study of a South Indian Cave Temple*.

Tirumalai Śrī Venkatesvara, I, p. 667—71.

A description of the rock-cut Siva shrine at Kaviyur, Travancore State.

171. *[VAKIL, Kanaiyalal H.: — *Rock-cut Temples around Bombay*. Bombay: 1932]. See: *An. Bibl. I. A.* 1932, no. 205.

Rev.: *The Modern Review*, LIII, p. 428, by S. K. CHATTERJI: "... well-conceived and brightly written ..."

Burlington Magazine, LXII, no. 363, p. 299, by F. J. RICHARDS: "In this little book V. has packed a mass of information, gleaned partly from his own observation, partly from books which are beyond the reach of the ordinary traveller ... His account of the less familiar Mandapeshwar (now a Christian church) and Jogeshwari, is a useful supplement to what others have written."

172. *WAUCHOPE, R. S.: — *Buddhist Cave Temples of India*. Calcutta: The Calcutta General Printing Co., Ltd., 1933. 8vo, 121 p., 51 pl. — Price: Rs. 7/8 = 11 s.

The Origin of Buddhism. Buddhist monuments. Some meanings of the symbols. Chronology and grouping of the caves. Description of the main groups.

Rev.: *JISOA*, I, no. 2, p. 151, by N. ROY: "This book, although a welcome publication to the average reader, does not give any wealth of original materials or any new interpretation of them."

Times of India, Bombay, 25 August, 1933, by M. D.

II, 3. PAINTING

- 173a. *[AJANTA. With an Explanatory Text by G. YAZDANI, I, II, 1930, 1933]. See: *An. Bibl. I. A.* 1933, no. 208 and below, no. 173b.

Rev.: *J. Ind. Hist.*, XII, p. 443—5, by S. K. AIYANGAR.

- 173b. *AJANTA. *The Colour and Monochrome Reproductions of the Ajanta Frescoes based on Photography*. With an Explanatory Text by G. YAZDANI and an Appendix on Inscriptions by J. ALLAN. Pt. II. London: Oxford University Press, 1933. Text: 8vo, 70 p., 12 figs., 8 pl. Plates in portfolio 2do, (18 colour and

31 monochrome plates of Cave II). — Price: £ 8/ 8/-

Continued from *An. Bibl. I. A.* 1930, no. 208.

Rev.: *JISOA*, I, no. 2, p. 150 f., by St. KRAMRISCH: "The eighteen colour and thirty monochrome plates of the paintings of cave II, Ajanta are perfect reproductions of the originals. The colour plates are as judiciously selected as those in Part I.... The explanatory text gives more than it modestly claims. With a sure sense of artistic quality and a minute observation of stylistic differences, a full account of the paintings is

- given. Technical treatment, physiognomical type and apparel of the figures are conclusive studies by themselves."
Burlington Magazine, LXIII, no. 368, p. 235, by J. V. S. WILKINSON.
174. BAGCHI, P. C.: — *A Note on a Painted Banner*. *JISOA*, I, no. 1, p. 1—4, 1 colour pl.
 Nepalese banner representing Mañjuśrī and Sitā-Prajñāpāramitā(?), surrounded by scenes from Buddhist legends; painted by Madakolathasiṇa 1570 A.D.
175. B[ARNETT], L. D.: — *Two illustrated Assamese Manuscripts*.
Brit. Mus. Qly., VIII, p. 10 f., 2 pl.
 A *Dharmapurāṇa*, dated 1735/6 A.D. with illustrations taken from the life of the Ahom king Sib Singh; and a *Brahmakhāṇḍa*, dated 1836 A.D., both in a late local type of the Mughal style, with Burmese influences.
176. B[INYON], L.: — *Two Indian Paintings*.
Brit. Mus. Qly., VIII, p. 8 f.
 Moghul miniatures: Darbār of Jahāngīr, and a prince visiting a holy man, late 17th century.
177. B[INYON], L.: — *A Nepalese Painting of the early 16th Century*.
Brit. Mus. Qly., VIII, p. 71 f., 1 pl.
 Amoghapaśa surrounded by legendary scenes.
178. BONNERJEA, Biren: — *Note on Geometrical Ritual Designs in India*.
Man, XXXIII, p. 163 f., 2 ill.
 On the Ālpadās.
179. BROWN, W. Norman: — *The Story of Kālaka: Texts, history, legends, and miniature paintings of the Jain hagiographical work of Kālakācāryakathā*. (Freer Gallery of Art Oriental Series, no. 1).
 Washington: Smithsonian Inst., 1933. 4to, viii & 148 p., 15 pl., 5 in colour. — Price: 18 s.
 Rev.: *JAOS*, LIII, p. 305—7, by A. K. COOMARASWAMY: "This most admirable monograph combines two connected lines of study, offering on the one hand critical editions and translations of various versions of the Kalakacarya legend, and on the other summarizing and co-ordinating all that is known of the history of Jaina, Gujarati, or as the author prefers to say, Western Indian, miniature painting."
JB&ORS, XIX, p. 413—5, by K. P. JAYASWAL.
180. CHANDRA, Moti: — *Bhārat kī Chitr-vidyā-sambandhī khoj* [Research in the pictorial art of India. In Hindi].
Gaṅgā, Jan. 1933, p. 171—5.
181. CHUGHTAI, M. A. — *A few Hindu Miniature-painters of the 18th and 19th Centuries*.
Sixth All-India Or. Conf., p. 233—9.
 Miniature-painting in India, Rājput painting included, was thoroughly influenced by the Muhammedans.
182. COOMARASWAMY, A. K.: — *Further references to Painting in India*.
Art. As., IV, nos. 2/3, 1930—32, p. 126—9.
Cf. An Bibl. I. A. 1932, no. 212.
183. COOMARASWAMY, A. K.: — *The Painter's Art in Ancient India: Ajantā*.
JISOA, I, no. 1, p. 26—9.
 The theories of Śilpa tradition applied to the æsthetic analysis of Ajantā painting.
184. DAYAL, Prayag: — *Raja Newal Rai of Oudh*.
J. U. P. Hist. S., VI, p. 1—5, 1 pl.
 Painting in the Prov. Mus., Lucknow.
185. DIMAND, M. S.: — *Islamic Miniature Painting and Book Illumination*.
Bul. Metr. Mus. Art, XXVIII, no. 10, p. 166—71, 4 ill.
 The article contains some references to Mughal Painting.
186. DUTT, G. S.: — *The indigenous Painters of Bengal*.
JISOA, I, no. 1, p. 18—25, 5 pl., 3 in colour, and 1 ill.
 Note on the position of Bengali *paṭa* painting, and a description of a picture scroll repr. the Kṛishṇa myth, in the author's possession.
187. ERDMANN, K.: — *Mihr Chands Bildnisse des Shodjā ed-daule*.

- Berliner Museen*, LIV, p. 38—41, 3 ill.
The portraits of Nawāb Shujā-ud-daulah of Oudh were copied by M. Ch. from originals in oil painted by the English artist Tilly Kettle in 1772—3.
188. *FRENCH, J. C.: — *Himalayan Art*. London: 1931]. See: *An Bibl. I. A.* 1932, no. 222.
Rev.: *OLZ*, XXXVI, p. 259, by L. BACHHOFFER: "Über die Malerei wird sehr wenig gesprochen, die kunstgeschichtliche Ausbeute ist recht mager;... jedoch entsteht... etwas, was man in keinem anderen Werk über Rajputenmalerei findet: die eigentümliche Atmosphäre, in der diese letzte Blüte der Hindukunst gedieh und welkte."
189. GHOSH, M.: — *Archæological Evidence in support of the Origin and Development of Indian Painting and Musical Instruments from Ancient Times*.
Sixth All-India Or. Conf., p. 241f.
190. GOETZ, H.: — *Some Court-portraits of the Pahārī School in Dutch Collections*.
JISOA, I, no. 2, p. 120—123, 1 pl., 1 ill.
From the Collection of Prof. J. Ph. VOGEL, Leyden.
191. GOETZ, H.: — *Geschichte der indischen Miniatur-Malerei* (continued).
OAZ, N. F., IX, p. 21—31, pl. 10—2.
VIII. Die zweite Höhe der rājputischen Malerei; IX. Der Süden; X. Schluss.
Cf. An. Bibl. I. A. 1932, no. 224.
192. GOVINDASVAMI, S. K.: — *Cola Painting*.
JISOA, I, no. 2, p. 73—80, 4 pl., 1 ill.
A description of the paintings in the Bṛihadīśvara temple at Tanjore, built by the Chola king Rājārāja I.
193. HOLLIS, H. C.: — *An Indian Portrait*.
Bull. Cleveland Museum of Art, XX, no. 1, p. 4f., 1 pl.
Portrait of a Mughal lady, late 17th cent.
194. HOLLIS, H. C.: — *A Rajput Painting*.
Bull. Cleveland Museum of Art, XX, no. 4, p. 56—9, 1 pl.
- Madhu-mādhavī Rāginī, c. 1600 A.D. This painting has been reproduced in A. COOMARASWAMY, *Rajput Painting*, pl. I.
195. HOLLIS, *An early Rajput Miniature*.
Bull. Cleveland Museum of Art, XX, no. 6, p. 96—8, 1 fig.
An illustration of *Sri Raga*, c. 1600 A.D.
196. KRAMRISCH, Stella: — *Nepālese Paintings*.
JISOA, I, no. 2, p. 129—147, 4 pl., 1 in colour, 1 ill.
A first outline of a history of Nepalese painting.
197. MACLAGAN, E.: — *Christian Subjects in Mogul Painting*.
JRAS, 1933, p. 748f.
Abstract from a lecture.
198. *MACLAGAN, E. D.: — *Mogul Paintings on Christian Subjects*.
The Muslim World, New York, October 1933, p. 330—2, 1 pl.
"These paintings are not to be accepted in all cases as good specimens of Mogul art, but their existence is a testimony to the intense interest aroused in Christianity at the Mogul Court in the early part of the 17th century."
199. [MAL, Lala Kannoo: — *Kāma-Kalā, a comprehensive survey of erotics, rhetorics and science of music with special reference to sex psychology*. With an introduction by Munshi Narayan Prasad ASTHNA. Lahore: The Punjab Sanskrit Book Depot, 1931, 8vo., 114 p., 30 ill. — Price: 5 Rs. 8 as].
Rev.: *OLZ*, XXXVI, p. 705f., by H. ZIMMER: "Ein populäres Kompendium der indischen Theorien über die Liebe. Der letzte Teil des Buches bietet Neues, die Übersetzung eines kleinen Traktats über indische Musik "Sangīt-Mālā". Dankenswert sind die 30 Bildbeigaben (z. T. farbig) nach Miniaturen, sie veranschaulichen einzelne rāgas und rāgiṇis und Typen der Liebenden."
200. NAHAR, P. S.: — *An illustrated Sāliḥhadra Ms.*
JISOA, I, no. 1, p. 63—7, 3 pl.
An illustrated Jain manuscript from the reign

of the Emperor Jahāngīr in the possession of Mr. Bahadursingh Singhī.

201. RAGHAVAN, V.: — *Some Sanskrit Texts on Painting.*

Ind. Hist. Quart., IX, p. 898—911.

Words for 'the rough sketch'. Light and shade. Aspects of poetry in terms of picture. The art of painting is based on the art of *nāṭya*. The application of the Dhvani theory to Citra. Texts on painting.

202. SIVARAMAMURTI, C.: — *Painting and allied Arts as revealed in Bāṇa's Works.*

J. Or. Res., Madras, VI, p. 395—444; VII, p. 59—81.

Introductory. References in Bāṇa's works to the types of pictures, grounds, materials, procédé, anatomy, and to sculpture.

203. SIVARAMAMURTI, C.: — *Kālidāsa and Painting.*

J. Or. Res., Madras, VII, p. 158—85.

Introductory. Citraśālā. The Citracārya. Pictures. Surfaces. Process. Materials, Colours.

Pose. Anatomy. Propriety in painting. The purpose of pictures. The philosophy of painting.

204. SIVARAMAMURTI, C.: — *Śrī Harṣa's Observations on Painting with special reference to the Naiṣadhīyacarita.*

J. Or. Res. Madras, VII, p. 331—50.

Introductory. Types of pictures. Process. Anatomy. Some general observations.

205. STRZYGOWSKI, J.: — *Der tiefere sittliche Kern der Moghulmalereien in Schönbrunn, dem Oesterreichischen Museum und der Staatsbibliothek*

Der Wiener Kunstwanderer, 1933.

On the "Nordic" popular elements in the court art of the Mughal Empire.

206. V[OGEL], J. Ph.: — *The Discovery of Frescoes in South-Indian Temples.*

An. Bibl. I. A. 1931, p. 16—9.

Remnants of frescoes in the Kailāsanātha temple at Conjeeveram, in the rock-cut temple of Malayadippatti and in the Great Temple of Tanjore.

II, 4. ICONOGRAPHY

207. BERNET KEMPERS, A. J.: — *Note on an ancient sculpture from Amarāvati.*

Acta Or., X, 4, 1932, p. 364—71, 1 pl. (omitted in *An. Bibl. I. A.* 1932).

The fragment discussed *An. Bibl. I. A.* 1929, no. 163 (1) and 1931, no. 225 is a synoptical rendering of the Cycle of the Great Renunciation.

208. BROWN, W. N.: — *The Identification of certain Indian reclining 'Mother and Child' sculptures.*

Festschr. Winternitz, p. 322—5.

The majority seem to represent a Śaiva subject; some Kṛishṇa, and some may be taken for nativity scenes of Jain Tirthaṅkaras.

209. CHAKRAVARTI, C.: — *The Śaivaite Deity Kṣetrapāla.*

Ind. Hist. Quart., IX, p. 237—43.

Accounts in Purāṇa and Tantra works. The popular aspect.

210. CHAKRAVARTI, N., and SARASWATI, S. K.: — *Note on a seated and inscribed image of Sūryya from Qaṣbah (Ekdālā), District Dindāpur.*

JASB, XXVIII, p. 147—50, 1 pl.

A seated image of Sūryya with an inscription from the first quarter of the 13th century A.D. or later. This seated image of S. is a rarity; if the dating of the inscription is correct, it appears that, even after the Muhammedan invasion of 1202 A.D., Bairhātṭā remained in the hands of the Hindus.

211. CHANDA, Ramaprasad: — *Brahmanic sculpture of the Gupta Period.*

The Modern Review, LIII, p. 97—102, 5 ill.

An iconographical note.

212. *[COOMARASWAMY, A. K.: — *Yakṣas*, vol II. Washington: 1931]. See: *An. Bibl. I. A.* 1931,

no. 220.

- Rev.: *Djāwā*, XIII, p. 182f., by W. F. STUTTERHEIM.
213. DATTA, K.: — *Two Saura Images from the District of 24-Parganas*.
Ind. Hist. Quart., IX, p. 202—7, 1 pl.
 Sūrya from Kashipore. Navagraha slab from Kaṅkaṇḍighi.
214. DAYALJI, Prabhu: — *Hāṃsī-ke kile-kī Sūrya-pratimā* [Sūrya Image in the Fort of Hansi. In Hindi].
Gaṅgā, Jan. 1933, p. 310—2, ill. no. 140.
215. GANGULI, D. C.: — *Identification of some Brāhmaṇical Sculptures*.
Ind. Hist. Quart., IX, p. 161—9, 3 pl.
 Six sculptures, published in the *A. R. Arch. Surv.*, but not correctly identified.
 GHOSH, Devaprasad: — *Relation between the Buddha images from Orissa and Java*.
 See above, no. 148.
216. HARTMANN, Gerda: — *Beiträge zur Geschichte der Göttin Lakṣmī*. (Kieler Dissertation). Wertheim a. M.: E. Bechstein; Leipzig: O. Harrassowitz, 1933. 8vo, iv & 42 p. — Price: RM. 3.—
 Rev.: *Dtsche Lit. Ztg.*, 3rd series, IV (LIV), p. 1878f., by O. STRAUSS: "Indem die Verfasserin sich auf Sanskrit-Dokumente in literarischer Hinsicht beschränkt, diese aber noch im dem Abschnitt "Darstellung Lakṣmīs" durch Ikonographisches ergänzt, bringt sie wertvolles Material."
217. HOLLIS, H. C.: — *A Bronze Vishnu*.
Bull. Cleveland Museum of Art, XX, no. 2, I, p. 19—21, 1 pl.
 A small bronze image of Viṣṇu in the *yogasthānakamūrti* without much artistic value, 12th—14th cent. A. D.
218. JAIN, Kamta Prasad: — *Jain-mūrtiyan* [Jain Images. In Hindi].
Gaṅgā, Jan. 1933, p. 184—7, ill. nos. 118—22.
219. JNANI, Ranchhod Lal: — *Ek advitīy pratimā* [A unique Image. In Hindi].
Gaṅgā, Jan. 1933, p. 158—62, ill. no. 114.
 On the Śaiva sculpture of Parel. Cf. *An. Bibl. I. A.* 1931, p. 5—10, pl. II.
220. *[LALOU, M.: — *Iconographie des étoffes peintes (paṭa) dans le Mañjuśrīmūlakalpa*. Paris: 1930]. See: *An. Bibl. I. A.* 1930, no. 251.
 Rev.: *OLZ*, XXXVI, p. 258f., by H. ZIMMER: "Geschickt und behutsam hat M.L. aus dem Wust des schlecht überlieferten Textes herausgehoben, übersetzt und interpretiert, was sich an Anweisungen über figürliche Malereien findet."
J. Urusvati Inst., III, p. 225, by G. de ROERICH.
- RAY, N.R.: — *Brahmanical Gods in Burma*.
 See below, no. 531.
221. SALMONY, A.: — *Two Representations of the Hindu Pantheon and their Origin*.
JISOA, I, no. 2, p. 85—8, 2 ill.
 "The iconographical as well as the form connections with Nepal, of the Sarasvatī and Gaṇeśa figures [found in Southern China and] reproduced here, make it probable that Hinduistic representations found their way as far as China across the highland of inner Asia."
 SARASWATĪ, S. K.: — See above, no. 210.
222. SARKAR, K. C.: — *A New Specimen of Sūrya from Varendra (Mārtanḍa Bhairava)*.
Sixth All-India Or. Conf., p. 242—7, 1 pl.
223. SHASTRI, B. C.: — *Verklaring van een reliëf, behoorend tot den Gupta-tempel van Deogarh* [Interpretation of a relief of the Gupta-temple of Deogarh. In Dutch].
Oostersch Genootsch., 7th Congress, p. 38 f.
224. V[OGEL], J. Ph.: — *Unidentified Sculptures from Nāgārjunikoṇḍa*.
An. Bibl. I. A. 1931, p. 14—6, pl. III—IV.
225. ZIESENIS, A.: — *The Śaiva Sculpture of Parel*.
An. Bibl. I. A. 1931, p. 5—10, pl. II.
 Detailed description of the sculpture from Parel showing a combination of the Pañchamūrti and Maheśvara aspects of Śiva.

226. ZIMMER, H.: — *Some Aspects of Time in Indian Art.*
JISOA, I, no. 1, p. 30—51, 3 pl.

Symbols of time, infinity of time, *Kairos*, space, etc. like Kālī-Kāla, Ardhanārīśvara, Māyā, etc.

II, 5. PALÆOGRAPHY

227. FABRI, C. L.: — *The Ancient Hungarian Script and the Brāhmī Characters.*
Oostersch Genootsch., 7th Congress, p. 37 f.
 The Hungarian and Turkish notch scripts derived from the Brāhmī character.

Data in support of the view that the mystic *Arapacana* alphabet of Buddhist texts was devised in Eastern Turkestan and likewise the *akshara ysa*.

228. HEVESY, G. de: — *Océanie et Inde pré-aryenne; Mohenjo-daro et l'Ile de Pâques.*
Bul. Amis de l'Or., no. 14/15, p. 29—50, 1 pl.

"L'écriture de la vallée de l'Indus, et celle de ses antipodes, l'écriture de l'Ile de Pâques, appartiennent à la même souche néolithique."

231. "MAG", Sahityacharya: — *Bhāratīyōṇ kṛtā lipi-jñān* [The knowledge of writing of the Indians. In Hindi].
Gaṅgā, Jan. 1933, p. 189—94.

MAJUMDAR, R. C.: — *La paléographie des inscriptions du Champā*. See below, no. 521.

229. HEVESY, G. de: — *Sur une Écriture Océanienne paraissant d'origine néolithique.*
Bulletin de la Société Préhistorique Française, Le Mans, no. 7/8, p. 3—15, 3 pl.

The author compares the script of the Easter Island with that of Mohenjo-daro. He thinks that both represent the same type and may have originated in neolithic China.

232. RAPSON, E. J.: — *The Numeral 40 in Inscriptions at Mathurā during the Śaka and Kuṣāna Period.*
Acta Or., XI, 3, p. 260—4.

The St. Andrew's Cross, as the cursive alternative of the *pta*, invariably represents 40 in the Mathurā inscriptions.

230. KONOW, S.: — *The Arapacana alphabet and the Sakas.*
Acta Or., XII, I, p. 13—24.

233. SUR, A. K.: — *Origin of Indus Valley Script.*
Ind. Hist. Quart., IX, p. 582.

Discovery of a connecting link between the Indus Valley script and the Brāhmī script in a cave inscription at Vikramkhole in Sambalpur.

II, 6. EPIGRAPHY

234. ACHARYA, G. V.: — *Chaudala Grant of Harihara: Śaka-samvat 1313.*

Ep. Ind., XXI, pt. I, Jan. 1931, p. 17—23.

This charter, which is engraved on three copper-plates now preserved in the Prince of Wales Museum, Bombay, records that Mādharma, the minister of king Harihara of Vijayanagara, after conquering Govā (*i. e.* Goa), the capital of Koṅkaṇa, from the Turushkas, granted a village to 21 Brāhmaṇas in Śaka 1313 (A.D. 1391).

Discussion of a passage in Tamil forming part of the genealogical portion of an important copper-plate grant.

235. AIYANGAR, S. K.: — *The Tamil Śaṅgam in a Pāṇḍyan Charter of the early Tenth Century A.D.*

Ind. Hist. Quart., IX, p. 63—75.

236. AIYER, K. V. Subrahmanya: — *Conjeeveram Inscription of Rājārāja I.*

Ep. Ind., XXI, pt. I, Jan. 1931, p. 29—34, pl.

This Sanskrit-Telugu inscription is found in the Kailāsanātha temple at Conjeeveram, different portions of it having been used in repairs of this building. It is of special interest for the history of the Chōlas and Eastern Chālukyas. The date appears to be Śaka 923 expired, which corresponds to A.D. 1001—2.

237. BANERJI, Adrishā Chandra: — *Biṅka Plates of Raṇabhañjadeva of the regnal year 16. An. Bhandarkar Inst.*, XIV, p. 134—41.

A revised edition of the plates, first published by R. C. MAZUMDAR in *JB & ORS*, II, p. 167—77. R. cannot be identical with the ruler of Khijjinga Kotta, but it is also impossible to identify him otherwise. He must have been the feudatory of some unknown king, but in the years 54 and 58 of his reign he seems to have become independent.

238. BANERJI, A. C.: — *Pāli Plate of Gōvindhachandra of Kanauj 1171 V.S.* *JB & ORS*, XIX, p. 234—8, pl.

Introduction and text.

239. BANERJI, R. D.: — *The Kadambapadraka Grant of Naravarman — V.S. 1167.* *Ep. Ind.*, XX, pt. VII, July 1930, p. 105—8, 2 pl.

This Sanskrit charter, incised on two copper-plates, records a gift of land to a Brāhmaṇa by the Paramāra king Naravarman. The grant was issued in the year 1167 which, if referred to the Vikrama era, corresponds to A.D. 1110. Find-place unknown.

BANERJI, R. D.: — *The Age of the Imperial Guptas*. See below, no. 320.

240. BANERJI-SASTRI, A.: — *Dhenkānāl Grants of Raṇastambha and Jayastambha.* *JASB*, XXVII, p. 317—25.

The two copper-plates here edited belong to the Chief of Dh., one of the Orissa Feudatory States, and record the grant of land to Bhaṭṭa Sudarṣaṇadeva by king Raṇastambha of Kodāloka and to Dhirivva-ṛaṅgati-śarma by king Jayastambha, 9th—10th century A.D.

241. BARUA, B. M.: — *The Yerragudi Copy of Aśoka's Minor Rock Edict.*

Ind. Hist. Quart., IX, p. 113—20, 1 pl.

Introduction, text and translation.

242. BARUA, B. M.: — *A Bodh-Gayā Image Inscription.*

Ind. Hist. Quart., IX, p. 417—9, 1 pl.

Introduction, text, translation. Inscription of Samvat 64 on a Buddha-statue (cf. CUNNINGHAM, *Mahabodhi*, pl. XXV).

243. BASAK, Radhagovinda: — *Baigram Copper-plate Inscription of the [Gupta]-year 128.*

Ep. Ind., XXI, pt. II, Oct. 1931, p. 78—83, pl.

This copper-plate was discovered at the village of Baigram, Bogra district, Rajshahi division, Bengal, and is now in the possession of the Gauḍa Research Society, Howrah. The Sanskrit document records the purchase of certain lands belonging to the State by two persons for the purpose of making a donation to the temple of Govindasvāmin founded by their father. The date, the year 128, which must refer to the Gupta era corresponds to A.D. 447—8 and consequently falls within the reign of Kumāragupta I.

244. BHANDARKAR, D. R.: — *A List of the Inscriptions of Northern India in Brāhmī and its Derivative Scripts from about 300 A.C.*

Ep. Ind., XX, pt. VII, July 1930, App., p. 227—66. Continued from XX, pl. VI; see: *An. Bibl. I. A.* 1932, no. 264.

245. BHANDARKAR, D. R.: — *Mathurā Pillar Inscription of Chandragupta II: G. E. 61.*

Ep. Ind., XXI, pt. I, Jan. 1931, p. 1—9, pl.

This inscription is dated in the reign of Chandragupta, the son of Samudragupta, and in the year 61 which must no doubt be referred to the Gupta era. It is composed in Sanskrit prose ending in an āryā stanza, the second half of which is missing. The object of the inscription is to record that Uditāchārya, a devotee of Maheśvara, installed two images (probably in the shape of *liṅgas*), named Kapileśvara and Upamiteśvara in commemoration of his teacher Upamita and the latter's teacher Kapila, in the 'Teacher's shrine' (*guruvāyatane*). The octagonal shaft on which this record is incised, is now preserved in the Curzon Museum at Mathurā. Cf. *An. Bibl. I. A.* 1932, p. 22.

246. BHANDARKAR, D. R.: — *Mauryan Brāhmī Inscription of Mahāsthān*.
Ep. Ind., XXI, pt. II, Oct. 1931, p. 83—91, pl.
 A piece of limestone inscribed with 6 lines of Brāhmī writing was discovered at Mahāsthān, Bogra district, Bengal; it is now preserved in the Indian Museum, Calcutta. The language is Māgadhī. The document refers to an order issued to the Mahāmātra of Puṇḍranagara with a view to relieve the distress caused, apparently, by famine to the Saṃvaṅgīyas, i. e. the United Vaṅgīyas. The measures consisted in an advance of money and a distribution of paddy, both of which were to be returned to the State granary on the restoration of plenty. The points of historical interest in this inscription are discussed by the author; they include the identification of Mahāsthān with Puṇḍravardhana.
247. BHANDARKAR, D. R.: — *Note on a Mauryan Inscription from Mahāsthān (the ancient Puṇḍravardhana)*.
JASB, XXVIII, p. 123—6.
 This epigraphic record is of great historic importance, because 1. it establishes the identity of the present Mahāsthān with the ancient Puṇḍranagara, 2. it shows the manner in which the state endeavoured to combat famine in ancient India, 3. it throws new light on the Saṃvaṅgīya Federation.
248. BHATTACHARYA, Benoytosh: — *Rājā Karka Suvarṇavarsh-kā Brāhmaṇpallī dānapatrī* [Brāhmaṇpallī Grant of Rājā Karka Suvarṇavarsha. In Hindi].
Gaṅgā, Jan. 1933, p. 89—95.
 On an unpublished charter engraved on three copper-plates found at the village of Brāhmaṇpallī in Baroda State and now preserved in the library of the Oriental Institute, Baroda. The charter is dated Ś. S. 746.
249. BHATTACHARYA, D. C.: — *The Maināmati Copper-plate of Raṇavaṅkamalla Harikāladeva (1141 Śaka)*.
Ind. Hist. Quart., IX, p. 282—9.
 Introduction, text, translation.
250. * [BHATTACHARYA, P.: — *Kāmarūpa Śāsanāvalī*: 1931]. See: *An. Bibl. I. A.* 1932, no. 267.
 Rev.: *Ind. Hist. Quart.*, IX, p. 604—6, by J. SARKAR: "reconstructed the Hindu history of that province with the latest information available" "has also thrown light on a variety of other subjects and obscure points in ancient Indian epigraphy and administration."
251. BOSE, A.K.: — *On the term 'Anusamyāna'*.
Ind. Hist. Quart., IX, p. 810—2.
Anusamyāna (Aśoka inscr.) means 'a court-house or a citadel'.
252. CHAKRAVARTI, N. P.: — *Nivina Copper-plate Grant of Dharmarājadeva*.
Ep. Ind., XXI, pt. I, Jan. 1931, p. 34—41, pl.
 The three copper-plates on which this charter is engraved were found in a field near the village of Nimmina, Ganjām district, Madras, and are now deposited in the Madras Government Museum. The script is early Nāgarī, the language incorrect Sanskrit. The grant was issued by the king Dharmarāja, alias Mānabhīta, of the Sailodbhava dynasty and registers the gift of the village Nivinā to a Brāhmaṇa.
253. CHARPENTIER, J.: — *Kleine Bemerkungen zum fünften Säulenedikt des Aśoka*.
Festschr. Winternitz, p. 303—12.
 Names of animals in the 5th Rock-edict of Aśoka.
254. CHARPENTIER, J.: — *Remarks on the fourth Rock Edict of Aśoka*.
Ind. Hist. Quart., IX, p. 76—87.
 The meaning of certain expressions in the first three paragraphs of the Edict.
255. DASGUPTA, C. C.: — *The Baud Charter of Kanakabhaṇja*.
Ind. Hist. Quart., IX, p. 751 ff.
 Introduction, genealogical tables of Bhaṇja dynasties, text, translation. Date: 2nd half of the 11th cent. A.D.
256. DEB, H. K.: — *Note on a newly-discovered Taxila Inscription*.

- Ind. Hist. Quart.*, IX, p. 141—4.
Kharoshthī inscription from Kalawān (cf. *JRAS*, 1932, p. 949—65).
257. DEB, H. K.: — *Scythian Tribal Names in a Mathurā Epigraph.*
Ind. Hist. Quart., IX, p. 800—2.
Pracinikana = Pasianoi, and Sarukamāna = Sarakauloi in the Girdharpur (Mathurā) Pillar Inscription of the reign of Huvishka. Cf. *An. Bibl. I. A.* 1932, p. 21 and below, no. 277.
258. DEB, H. K.: — *The Ohind (Uṇḍ) Inscription.*
Ind. Hist. Quart., XI, p. 803 f.
Interpretation of some words in an inscription from Ohind (Peshawar District).
259. GANGULI, D. C.: — *Early History of the Gāhaḍavāla Dynasty.*
Ind. Hist. Quart., IX, p. 951—6.
- 260—61. GHOSH, J. C.: — *The Dinajpur Pillar Inscription of the Kambojavarvaya Caudipati.*
Ind. Hist. Quart., IX, p. 789—91.
New interpretation of the inscription of 3 lines of the year 888, found among the ruins of Bāgaḍ or Bhānnagar.
262. GHOSH, J. C.: — *Notes on the Ghosūndi Stone Inscription.*
Ind. Hist. Quart., IX, p. 795—9. Cf. *An. Bibl. I. A.* 1932, no. 277.
263. GHOSHAL, U. N.: — *New Light on the Gupta Administrative System — the significance and application of the term Kumārāmātya.*
Sixth All-India Or. Conf., p. 210—6.
Discussion of one of the most important administrative terms in the Gupta records.
264. HALDER, R. R.: — *Ḍabōk Inscription of the time of Dhavalappadeva, [Harsha-]Samvat 207.*
Ep. Ind., XX, pt. VIII, Oct. 1930, p. 122—5, pl.
This Sanskrit inscription is engraved on a large stone found near the village of Ḍabōk, 8 miles east of Udaipur in Mewar, and now preserved in the Rajputana Museum, Ajmer.
It records a grant of land to the temples of Mahāmaheśvara and of Durgā called Ghaṭṭavāsini. It is dated in the reign of a local ruler, Dhavalappadeva, and in the year 207 which, if referred to the Harsha era, corresponds to A.D. 813.
265. HALDER, R. R.: — *Two Paramāra Inscriptions.*
Ep. Ind., XXI, pt. I, Jan. 1931, p. 41—8, and pt. II, April 1931, p. 49—55, 1 pl.
These two Sanskrit inscriptions, engraved on stone slabs and written in Nāgarī, were found in the Bānswāra State, Rajputana. They are of interest for the history of the Paramāras of Vāgada (Bānswāra and Ḍungarpur). The one, found in the Mahādeva temple of Pāṇāhērā, belongs to the time of Jayasīṃha of Malwa and is dated in the Vikrama year 1116 (A.D. 1059). The other was found at Arthūṇā, the ancient Utthūṇaka, and is now preserved in the Rajputana Museum, Ajmer. It belongs to the time of Vijayarāja and is dated in the Vikrama year 1166 (A.D. 1109).
266. *[HIRA LAL: — *Inscriptions in the Central Provinces and Berar*: 1932]. See: *An. Bibl. I. A.* 1932, no. 279.
Rev.: *JB&ORS*, XIX, p. 350 f., by K. P. JAYASWAL: "the best inscriptional gazetteer yet published in any province."
267. HIRALAL: — *Four Chandella Copper-plate Inscriptions.*
Ep. Ind., XX, pt. VIII, Oct. 1930, p. 125—36, pl.
The four charters, here edited by the late Rai Bahadur HIRALAL, were issued by the Chandella rulers Devavarman, Paramarddi, Viravarman and Hammīravarma in the Vikrama-years 1108, 1236, 1311 and 1346 respectively. They are in Sanskrit and Nāgarī. The grantee of the third charter was not a Brāhmaṇa, but a Rāūta who had distinguished himself in battle.
268. HIRALAL: — *Jubbulpore Kotwali Plates of King Jayasīṃhadeva, Kalachuri year 918.*
Ep. Ind., XXI, p. 91—6, 1 pl.

These two copper-plates found in a stone box at Jubbulpore are now preserved in the Nagpur Museum. They record the grant of a village Agarā to a Paṇḍita in the Kalachuri year 918 (A.D. 1167). The donor is Jayasimha, the lord of the three Kalingas, whose genealogy is given. The character used in the charter is Nāgarī and the language Sanskrit.

269. HIRALAL: — *Kalachuri Rājā Śaṅkaragaṇ-ke samay-kā śilālekh* [Stone Inscription of the time of the Kalachuri Rājā Śaṅkaragaṇa. In Hindi].
Gaṅgā, Jan. 1933, p. 85 f., ill. nos. 139 and 148.
 Inscription of 4 lines, engraved beneath a sculpture representing a Raja with his wife, daughter and horse. Dated in the reign of Śaṅkaragaṇa II, the son of Lakshmaṇarāja. The slab is now preserved at the Artillery Mess at Sagar, C. P.
270. JAGADEB BAHADUR, Raja L. H.: — *Dānār-ṇava ke putr mahārājā Indravarmā ka Tekkali-sthīt tāmrapatr* [The Tekkali copper-plate of Mahārājā Indravarmā, the son of Dānār-ṇava. In Hindi].
Gaṅgā, Jan. 1933, p. 154—7, ill. nos. 98—102.
 Sanskrit charter, engraved on three copper-plates, found at the village of Akkavaram in Tekkali State. Dated in the year 154 of the Ganga era.
271. JAGADEB, Sri Lakshminarayan Harichandan: — *The Inscription of the Śiva Temple at Purapatna*.
J. Andhra Hist. Res. S., VII, pt. 3, p. 172—4.
 Two inscriptions of Gajapati Narayan Deb, Raja of Parlakimidi, Orissa, dated 1791 A.D., on the gate of the Mukhasali temple in the former capital of this principality.
272. JAYASWAL, K. P.: — *Yerragudi Minor Proclamation*.
Ind. Hist. Quart., IX, p, 583.
 Remarks on minor points. Cf. above, no. 241.
273. JAYASWAL, K. P.: — *Mahasthan (Bogra) Maurya Inscription*.
The Modern Review, LIII, p. 508 f.
 "The importance of the new inscription consists firstly in the fact that it is the first secular, administrative Maurya record and may prove to refer to Chandragupta's reign; secondly, it is a wonderful confirmation of the Jain tradition of a prolonged famine of 12 years in North India in the reign of this latter king."
274. JOSEPH, B. A.: — *The Syrian Christian Copper-plates at Tiruvalla*. Kottayam: C. M. S. Press, 1933. Royal 8vo, 19 p.
 A translation and notes on the donor, King Ayyan of Quilon, c. 878 A.D., vassal of the Chera King Sthanu Ravi; the church of Quilon, history of the plates; Sabriso; the Kufic, Pahlavi and Hebrew signatures; and other Malabar Christian copper-plates.
275. KAUSALYAYAN, Bhadant Anand: — *Silā-lekhōṇ-mēṇ Bauddh-nikāy* [The Buddhist sects mentioned in inscriptions on stone. In Hindi].
Gaṅgā, March 1933, p. 480—4.
276. KONOW, Sten: — *Saddo Rock Inscription of the year 104*.
Ep. Ind. XXI, pt. I, Jan. 1931, p. 25—9, pl.
 This Kharoshthī inscription, which was discovered and discussed by Cunningham, is found near the village of Saddo on the left bank of the Panjkora river, to the west of the Katgala Pass, on the road from Swāt to Chitral, where a bridge crosses the river. The lettering is partly obliterated so that the reading proposed by Dr. K. is largely conjectural. The inscription seems to refer to the construction of a bridge. The date is the year 104 which according to the author must refer to the Vikrama era. It would then correspond to A.D. 46. In this connexion Dr. K. discusses anew the thorny problem of the eras used in the Kharoshthī records of the North-West.
277. KONOW, S.: — *Mathurā Brāhmī Inscription of the year 28*.
Ep. Ind., XXI, pt. II, April 1931, p. 55—61.
 The sandstone pillar on which this inscription

is carved was found in a well opposite the Chaurāsī Jain temple near Mathurā and is now preserved in the local museum. The language is Sanskrit mixed with Prakritisms. It is dated in the month Gurppiya (Greek *Gorpaios*) of the year 28 and contains a reference to king Huvishka. It thus reduces the interval between Vāsishka and Huvishka to a few months. The purport of the document is to record the endowment of a *puṇyāśālā* by an individual whose name and titles are puzzling. Cf. *An. Bibl. I. A. 1932*, p. 21.

278. KONOW, S.: — *A Note on the Girdharpur Brāhmī Inscription of the year 28.*
Ind. Hist. Quart., IX, p. 145—8.

279. MOHAMMAD, Syed: — *An Inscription of Alauddin Hussain Shah, King of Bengal of 1509—10 A.D. at Nawadah near Barh in Patna District.*
Sixth All-India Or. Conf., p. 181—4, 1 pl.

280. PALIT, Haridas: — *Vikramakhola Lipi* [Stone inscription of king Śālivāhana or Sātavāhana. In Bengali].
Prabāsi, XXX, pt. I, no. 4, Śrāvan, 1340 B.S. p. 540—3, 1 ill.

A short account of a newly discovered inscription of king Śālivāhana on a rock known as Vikramakhola near the village of Tiliyavāhala in the Jaugaḍa State, C. P.

281. PANCHAMUKHI, R. S.: — *Two Sinda Inscriptions from Beṇachamaṭṭi, Śaka 1088 and Śaka 1109.*
Ep. Ind. XX, pt. VII, July 1930, p. 109—14, and pt. VIII, Oct. 1930, p. 115—22.

These Kannarese inscriptions are engraved on a stone tablet in front of the Īśvara temple at Beṇachamaṭṭi, Dhārwar district, Bombay. They are of great interest for the genealogy and history of the Sinda dynasty which are discussed by the editor.

282. PANDEYA, Lochan Prasad: — *Aśvapati-vaṃś-ke Sūryyavarmanā-kā ek śilālekh* [Stone Inscription of Sūryyavarman of the dynasty of Aśvapati. In Hindi].

Gaṅgā, Jan. 1933, p. 135—8.

Account of the *prāsasti* from Haḍḍa-Tallu, Barabanki district, U.P., now in the Lucknow Museum, recording the restoration of a Siva temple by Sūryavarman of the Maukhari dynasty in V. S. 611 (= A.D. 554). This ruler claimed descent from Aśvapati, the king of Madra and father of Sāvitrī (*M. Bh.*, *Vanaparvan*, adhy 293—7).

PARANAVITANA, S.: — *Two Tamil Pillar Inscriptions from Budumuttāva*. See below, no. 481.

283. PRZYLUSKI, J.: — *Royal Titles in South India. Rama Varma Res. Inst. Btin.*, no. 2, p. 5—8.

"The same title under diverse forms is retained during successive centuries by the dynasties of the Deccan. It can be said that the Arab geographers have corrupted *Vallabha* into *Ballahra*, etc. From Arabic transcriptions one or several different Indian forms of *Valabha* may have originated."

284. RAI, Vinod Vihari: — *Pālon ke Śilālekh* [Stone Inscriptions of the Pāl Dynasty. In Hindi].
Gaṅgā, Jan. 1933, p. 139—49.

285. RAMDAS, G.: — *Koroshanḍā Copper-plates of Viśākhavarman.*

Ep. Ind., XXI, pt. I, Jan. 1931, p. 23—5, pl.
The three copper-plates constituting this Sanskrit charter were discovered in a field at Koroshanḍā, a village 6 miles south of Parlakimidi, Ganjām district, Madras. The document records that Viśākhavarman, presumably a ruler of Kalinga, granted the village of Taṃpoyaka to five Brāhmaṇas in the 7th year of his reign. The inscription has been previously published by Mr. Satyanardhana RAJAGURU, *JB&ORS*, XIV, p. 282—4. Cf. *An. Bibl. I. A. 1928*, no. 297.

286. RAO, M. Rama: — *Epigraphical Notes.*
J. Andhra Hist. Res. S., VIII, pt. 1, p. 25—40.

Texts or extracts from some Kākatīya inscriptions recently discovered in the Nizam's Dominions.

287. RAO, N. Lakshminarayan: — *A Note on the Arjunavāḍa Inscription of Yādava Kannara. Ep. Ind.*, XXI, pt. I, Jan. 1931, p. 16 f.
The author, after proposing a correction in the reading of the inscription edited by Mr. Srikantha SASTRI (below, no. 293), points out that "it supplies us with the genealogy of Saṅgana-Basava and his descendants for three generations." It moreover confirms the tradition that Basava, the reviver of the Viraśaiva faith, and king Bijjaḷa were contemporaries.
288. SAHNI, Daya Ram: — *The Yerragudi Rock Edicts of Aśoka. A. R. Arch. Surv.* 1928—29, p. 161—7, pls. lx—lxiii. Cf. *An. Bibl. I. A.* 1932, p. 18 f.
289. SARKAR, Dinesh Chandra: — *Paṇḍrathā o ekkhāni śīla līpi* [Dowry system and a Tamil Inscription. In Bengali]. *Prabāsi*, Āswīn 1340 V.S.
Reference to an instance of the dowry system in marriage in a Tamil inscription of the 15th century.
290. SASTRI, Hirananda: — *The Clay Seals of Nālandā. Ep. Ind.*, XXI, pt. II, Oct. 1931, p. 72—7, 3 pl.
After some introductory remarks on the ecclesiastical seals and sealings excavated at Nālandā, the author discusses the seals of Śarvavarman Maukhari and Harshavardhana of Thanesar and those of dignitaries, private individuals and corporations. In a postscript it is pointed out that the name of Kumāragupta's mother was Mitradevī and that of Puragupta's mother Vainyadevī.
291. SASTRI, K. A. Nilakantha: — *The Takua-pa (Siam) Tamil Inscription. J. Or. Res., Madras*, VI, p. 229—310.
Discovery (1902) and previous studies. Text. Discussion of the purport of the inscription.
292. SASTRI, K. A. Nilakantha: — *The Koḍuṁbālūr Inscription of Vikrama-Kēsarī. J. Or. Res., Madras*, VII, p. 1—10, 1 pl.
Text, translation and discussion of the inscription of King V.-K. (c. 800 A.D.), regarding the Mūvarkōvil temples.
293. SASTRI, S. Srikantha: — *Arjunavāḍa Inscription of Yādava Kannara: Śaka 1182. Ep. Ind.*, XXI, pt. I, Jan. 1931, p. 9—16. (Cf. above, no. 287).
This Kanarese inscription is incised on a stone slab found in the temple of Hāla-Śaṅkaraliṅga at Arjunavāḍa, a village near Hukeri, Belgaum district, Bombay. It records that during the rule of the Yādava king Kannara of Devagiri, his feudatories Chāvunḍa-Setṭi and Nāgarasa granted the village Kaviḷāsapura to Hāla-Basavideva, an ascetic of the family of Saṅgana-Basava.
294. * [SEWELL, R.: — *The Historical Inscriptions of Southern India* (collected till 1923) and *Outline of Political History*, 1932]. See: *An. Bibl. I. A.* 1932, no. 450.
Rev.: *Ind. Hist. Quart.*, IX, p. 612 f., by D. C. GANGULY: "valuable handbook" ... "not free, however, from errors."
JB & ORS, XIX, p. 346, by K. P. JAYASWAL.
295. SIRCAR, Dines Chandra: — *Epigraphic Notes. Ind. Hist. Quart.*, IX, p. 208—14, 273—8, 957—66.
I. Genealogy of the Śālaṅkāyanas. II. — of the Viṣṇukunḍins. III. Chronology of the Viṣṇukunḍins.
296. SIRCAR, D. C.: — *Date of Firjīngi Grant of Indravarman. J. Andhra Hist. Res. S.*, VII, pt. 4, p. 229 f.
"We assign the inscription to A.D. 535."
297. * *South-Indian Inscriptions (Texts)*, Vol VII: *Miscellaneous Inscriptions from the Tamil, Malayalam, Telugu, and Kannada Countries*, edited by K. V. Subrahmanya Aiyer. (Archæological Survey of India. New Imperial Series, LIII). Madras: Government Press, and Delhi: Manager of Publications, 1933. Imp. 4to, vi & 524 p. — Price: Rs. 33—14—0, or 52s. 6d.
From the Preface: "In the present volume are included the inscriptions of the Madras Epigraphical collection 1900, no. 1, 1902, no. 415, etc. Of these 1048 records, 191 have already been published; for the rest, full

texts are furnished exactly as they are found in the original. Of the texts given 600 are in Tamil, Grantha or Vaṭṭeḷuttu characters, 27 in Tuluḡu, 218 in Kannaḡa, 5 in Nāḡari and 1 in Persian characters. The major portion of the Tamil inscriptions belongs to the Chōḷas from Parāntaka I to Rājendra-Chōḷa III. The Pāṇḡya epigraphs belong mostly to the later kings. Among the Pallava records a damaged stone inscription, mentioning a grant made by Aggaḷa-nimmaṭi, the queen of king Nandivarman's father Dantivarman, deserves special notice; one of the records of Nṛpaṭuṅga furnishes astronomical details working out for his accession A.D. 845. The inscriptions of South Kanara show that this country was ruled by the Āḷupa kings in early times and it then passed on to the Hoysaḷas. Some of the Vijayanagar inscriptions reveal that in Śaka 1308 Dvārasamudra, the chief residence of the Hoysaḷas, was the secondary capital of Harihara, confirm the information of the Kadiri inscription that Vīra-Bukkaṇṇa-Uḡaiyar was ruling in the same city in Śaka 1274, and suggest that the Vijayanagara kings were the political successors of the Hoysaḷas."

298. STEIN, O.: — *Formal Elements in Indian Inscriptions*.
Ind. Hist. Quart., IX, p. 215—26.

II, 7. CHRONOLOGY

BANERJI, R. D.: — *The Age of the Imperial Guptas*. See below, no. 320.

302. DEB, Harit Krishna: — *The Hindu Calendar and the earlier Siddhāntas*.
JASB, XXVII, p. 271—83.

GHOSH, J. C.: — *Caste and Chronology of the Pāla Kings of Bengal*. See below, no. 339.

HATCH, E. G.: — *Travancore*. See above, no. 67.

Appendices: Malayalam Era Dates, Fairs and Festivals, etc.

303. KONOW, Sten: — *Notes on Indo-Scythian Chronology*.

299. TELANG, Virbhadrā Sarma: — *Uttarakāśī kū śaktistambh lekḡ* [Pillar-inscription of Uttarakasi. In Hindi].

Gaṅgā, Jan. 1933, p. 183 f., ill. nos. 103—5.

Inscribed pillar, ht. 21 foot, of the Gupta period at Uttarakasi in Tehri Garhwal.

300. *[TURNER, R. L.: — *The Gavīmāṭh and Pālkiḡuṇḡu Inscriptions of Aśoka*. (Hyderabad Arch. Ser., no. 10), Calcutta: 1932]. See: *An. Bibl. I. A.* 1932, no. 316.

Rev.: *ZDMG.*, n. s., XI (87) p. 97, by W. PRINTZ.

JRAS, 1933, p. 449f., by E. J. RAPSON: "A full account illustrated by excellent photographs of the two ancient sites and of their history. A minute and scholarly analysis of the phonology and the grammar."

301. VOGEL, J. Ph.: — *Additional Prākṛit Inscriptions from Nāḡarjunikoṇḡa*.

Ep. Ind., XXI, pt. II, April 1931, p. 61—71, 3 pl.

Transcripts and translations of a number of mostly fragmentary inscriptions on pillars discovered by Mr. LONGHURST on the Buddhist site of N. on the Kistna river in addition to those previously published (*Ep. Ind.* XX, p. 1—37; cf. *An. Bibl. I. A.* 1931, no. 288). The place-name corresponding to Ptolemy's Καντακοσσύλα should be read *Kaṇṭakasola* and not *Kaṇṭakasela*.

J. Ind. Hist., XII, p. 1—46.

Statement of the author's views which have changed owing to some important new finds and fresh translations by Prof. KARL-GREN of the Chinese accounts.

304. MISR, Sureswar Prasad: — *Samsār-ke samvatsarōṇ-kū simhāvalokan* [Retrospective view of the Eras of the World. In Hindi].

Gaṅgā, Jan. 1933, p. 301—9.

305. MOOKERJI, R. K.: — *Problems of Early Maurya Chronology and History*.

J. U. P. Hist. S., VI, p. 125—55.

The date of Chandragupta's accession (323 B.C.). The beginnings of Mauryan history.

306. MOOKERJI, R. K.: — *Aśokan Chronology. Sixth All-India Or. Conf.*, p. 18—24.

List of dates in the life of Aśoka founded on both legends and inscriptions.

307. PAI, M. Govind: — *The Gupta and the Valabhī Eras* (continued).
J. Ind. Hist., XII, p. 215—40. See: *An. Bibl. I. A.* 1932, no. 330.

308. PAI, G.: — *The Genealogy and Chronology of the Early Kadambas of Banavasi.*
J. Ind. Hist., XII, p. 354—73 (to be continued).

PAI, M. Govind: — *Genealogy and Chronology of the Pallavas.* See below, no. 380.

309. [PILLAI, K. N. Sivaraja: — *The Chronology of the Early Tamils.* Madras: Published by the University, 1932. — Price: Rs. 5.—].

Rev.: *J. Andhra Hist. Res. S.*, VII, pt. 3, p. 191 f., by R. S[ubba] R[AO]: "A highly useful and excellent work."

JB & ORS, XIX, p. 347, by K. P. JAYASWAL: "a good analysis of the Samgam literature."

Q. J. Mythic S., XXIII, no. 4, p. 570 f., by A. V. R. R[AMANATHAN]:

"The essay is an attempt to fix the chronology of the early Tamils by a comparative study of the Tamil classical poems.... The author rejects the rest of the Samgam literature as of later date, and has constructed

synchronistic tables of the Chola, Chera and Pandya, and other kings from these four collections."

310. RAJA, K. Rama Varma: — *The Cochin Harbour and the "Putu Vaipu" Era.*

Rama Varma Res. Inst. Btin., no. 2, p. 49—52.

"To account for the new Era, known as "Pudu Vaipu" commencing from 1341 it is not necessary to postulate a sudden upheaval of the Vypeen island or an extraordinary flood, as Padmanabha MENON does. In the lagoon of Cochin new lands or islands are formed by the mutual action and reaction of the silty rivers and the sea. First mere sandbanks, these are further improved by human hands, and at last, receive royal recognition. With regard to the island of Vypeen which is of considerable size, this last act of a royal settlement would amount to the acquisition of a large territory, and its great importance might have given rise to the new Era."

311. SIMHA, Kumar Ganganand: — *Hinduon-kī varshaganānāēn* [Hindu Eras. In Hindi].

Gaṅgā, Jan. 1933, p. 293—300.

SIRCAR, D. C.: — *Epigraphic Notes.* See above, no. 295.

Genealogies and Chronology of the Śālaṅkāyanas and Viṣṇukūṇḍins.

312. VARMA, [Śrīmadbhāgavat Prasād: — *Gupt-Saṃvatsar* [The Gupta Era. In Hindi].

Gaṅgā, March 1933, p. 460—5.

II, 8. ANCIENT HISTORY

313. *[AIYANGAR, S. Krishnaswami: — *Evolution of Hindu Administrative Institutions in South India.* Madras: 1931]. See: *An. Bibl. I. A.* 1931, no. 301.

Rev.: *Federated India*, 9 August, 1933, by N. R.

314. AIYAR, K. G. S.: — *Chēra Kings of the Sangam Period.*

J. Ind. Hist., XVII, p. 184—214.

Account of the earliest Chēra kings known to Tamil literature.

315. ALTEKAR, A. S.: — *The Home and Nationality of the Rāṣṭrakūṭas of Malkhed.*

Sixth All-India Or. Conf., p. 65—73.

The ancestors of Dantidurga were originally immigrants in Berar from Karṇāṭaka and were ruling there for a century and half before they rose into prominence.

316. ARAVAMUTHAN, T. G.: — *The Madurai Chronicles and the Tamil Academies*. *J. Or. Res.*, Madras, VI, p. 322—40. Continued from *An. Bibl. I. A.* 1932, no. 337.
317. AZIZ, Abdul: — *History of the Reign of Shāh Jahān*. *J. Ind. Hist.*, XII, p. 47—78. Continued from *An. Bibl. I. A.* 1932, no. 338.
Precious stones in general. Chief characteristics of stones. Jewellers' weights. Historical notices of gems and gem-stones.
BALASUBRAHMANYAN, S. R.: — *The Hundred-Pillared Maṇḍapam at Chidambaram*. See above, no. 127.
318. BALKRISHNA: — *Shivaji the Great*. Vol. I. Part 1. Bombay: D. B. Taraporevala & Sons, 1933. 8vo, 225 p., ill. — Price: Rs. 4.—.
Rev.: *The Modern Review*, LIV, p. 80f., by G. S. SARDESAI: "The author has planned a work of some 1400 pages divided into 3 parts, the first of which discusses the life and work of Shivaji's father Shahji and is the subject of this review.... One great merit of B.'s execution lies in his having definitely confirmed the relationship of the Maratha Bhonslas with the Kshatriya Sisodias of Chitodh."
319. *[BANERJI, R. D.: — *History of Orissa*, Vol. I—II. Calcutta: 1930—31]. See: *An. Bibl. I. A.* 1932, no. 341.
Rev.: *OLZ*, XXXVI, p. 127 f., by S. KONOW: "Für jeden, der sich mit der Geschichte O.'s eingehend beschäftigen will, wird es unentbehrlich sein."
JRAS, 1933, p. 925—7, by R. BURN: "the general impression it conveys is that of a series of notebooks rather than digested history."
J. Ind. Hist., XII, p. 137—40, by C. S. S[RINIVASACHARYAR].
320. *BANERJI, R. D.: — *The Age of the Imperial Guptas*. (The Manindra Chandra Nandy Lectures, 1924). Benares: The Hindu University, 1933. Royal 8vo, viii & 250 p., 41 pl.
Lectures, delivered at the Hindu University, Benares in 1924, revised by the author in 1929—30, and after his death edited by Prof. A. S. ALTEKAR. — Contents: I. The Chronology [History], p. 1—68. — II. The System of Administration and Peerage, p. 69—101. — III. Religious and Literary Revival, p. 102—29. — IV. Architecture, p. 130—58. — V. Plastic Art, p. 159—208. — VI. Coinage, p. 209—50.
321. BARUA, K. L.: — *Early History of Kāmārūpa* (From the earliest times to the end of the 16th century). Shillong: Published by the author, 1933. xvi & 342 p., pl.
Rev.: *J. Ind. Hist.*, XII p. 303—6, by C. S. S[RINIVASACHARYAR].
322. *[BHANDARKAR, D. R.: — *Asoka*, 1932]. See: *An. Bibl. I. A.* 1932, no. 344.
Rev.: *J. Ind. Hist.*, XII, p. 316 f.
Acta Or., XII, 1, p. 80, by S. KONOW.
323. BHATTASALI, N. K.: — *Muhammad Bakhtyar's Expedition to Tibet*.
Ind. Hist. Quart., IX, p. 49—62, 1 pl., 1 map.
324. *[BINYON, L.: — *Akbar*. London: 1932]. See: *An. Bibl. I. A.* 1932, no. 347.
Rev.: *J. Central Asian S.*, XX, pt. I, p. 147—9, by M. F. O'DWYER: "All who read Mr. BINYON'S book must be grateful for his clear and sympathetic portrait of Akbar as a man."
The Asiatic Review, XXIX, no. 99, p. 570 f.: "Within this slender volume Mr. BINYON has gathered up, and sedulously set down, all that is recorded of Akbar, one of the world's few greatest men. More cannot be done."
325. *BRELOER, B.: — *Alexanders Kampf gegen Poros*. Ein Beitrag zur indischen Geschichte. (Bonner Orientalistische Studien, 3) Stuttgart: W. Kohlhammer, 1933. 8vo, 208 p., 11 fig., 1 map. — Price: R.M. 14.—.
Introduction. Section A.: detailed study of the accounts of the ancient historians. Section B.: results of the author's local investigations. Eight points lead him to the conclusion that not Jalālpur, but Jhelum was the site of Alexander's battle with Porus.

In a postscript the view of Sir Aurel STEIN (see: *An. Bibl. I. A.* 1931, p. 1—5) is criticized.

Rev.: *J. Ind. Hist.*, XII, p. 318 f., by V.R.D. *Acta Or.*, XII, 1, p. 80, by S. KONOW: "His arguments are solid and, so far as I can judge, conclusive."

326. [BUTENSCHÖN, A.: — *The Life of a Mogul Princess (Fahanara Begum, Daughter of Shah Jahan)*. With an Introduction by Laurence BINYON. London: 1932]. See: *An. Bibl. I. A.* 1932, no. 349.
Rev.: *The Modern Review*, LIII, p. 63.
327. **Census of India, 1931*. Vol. I India. Part I. *Report* by J. H. HUTTON, to which is annexed an *Actuarial Report* by L. S. VAIDYANATHAN. Delhi: Manager of Publications, 1933. Imperial 4to, xv & 518 p., 26 maps, 15 figs. in the text, 38 diagrams and -graphs. — Price: 15 s.
The bulk of the *Census Report* does not concern the *An. Bibl. I. A.* The chapters on *Language, Religion and Caste, Tribe and Race*, however, contain extensive studies in the prehistory of India. On the basis of recent excavations and researches the hypothetical migration routes of the Austroasiatic, Mediterranean and Armenoid (Dravidian), Alpine and Aryan Races are traced.
328. CHAKRAVARTY, S.: — *Some points regarding the Origin of the Licchavis of Vaiśālī*. *Ind. Hist. Quart.*, IX, p. 439—47.
The L. were self-styled and not real Kshatriyas.
329. CHANDA, Ramaprasad: — *Hindur Adhah-patan* [Downfall of the Hindus. In Bengali]. *Prabāsi*, XXXII, pt. II, no. 4, Magh, 1339 B.S., p. 467—78, 6 ill.
330. CHANDA, Ramaprasad: — *Śaśāṅker kalaṅka — Rājyavardhan hatyā* [The murder of Rājyavardhana, the black spot on Śaśāṅka's character. In Bengali]. *Prabāsi*, Aświn 1339 V.S.
331. CHAUDHURI, Hemchandra Ray: — *Political History of Ancient India from the Accession of Parikshit to the Extinction of the Gupta Dynasty*. 3rd ed. Calcutta: University of Calcutta, 1933. — For the 2nd ed. see: *An. Bibl. I. A.* 1928, no. 410.
Rev.: *Antique Rev.*, III, p. 73—90, by Binode Bihari ROY Vedaratna.
332. DAS GUPTA, S. N.: — *An Attempt at a Genealogy of the Paramāras of Malwa*. *J. U. P. Hist. S.*, VI, p. 14—34.
333. DELDUQUE DA COSTA, A.: — *Os Portugueses e os Reis da Índia* [The Portuguese and the Indian kings. In Portuguese]. *Bolet. Inst. Vasco*, no. 18, p. 1—28; no. 20, p. 1—40 (concluded). Continued from *An. Bibl. I. A.* 1932, no. 356.
A history of the political relations of the Portuguese with the Mughals and the Marathas.
334. *[DIKSHITAR, V. R. Ramachandra: — *The Mauryan Polity*. Madras: 1932]. See: *An. Bibl. I. A.* 1932, no. 361.
Rev.: *Q. J. Mythic S.*, XXIII, no. 3, p. 427 ff., by S. S[RIKANTAYA].
Luzac's, XLIV, p. 88 f.: "As an analysis of the *Arthaśāstra* D.'s work is very useful; his digest of the Aśoka inscriptions from the administrative point of view is most important and the comparison with the *Arthaśāstra* interesting.... As a collection of material the book will be most useful..."
BEFEO, XXXII, p. 540—3, by G. CÆDÈS: "Ce que je critique dans l'ouvrage, c'est son caractère tendancieux."
JRAS, 1933, p. 959—61, by C. A. F. RHYS DAVIDS.
J. Ind. Hist., XII, p. 457—65, by K. V. R.: "scholarship, sanity and thoroughness."
JB & ORS, XIX, p. 347, by K. P. JAYASWAL: "an excellent volume."
J. Or. Res., Madras, V, p. 195 f., by K. Balasubrahmanian IYER: "useful and interesting publication."
335. DIKSHITAR, V. R. R.: — *The Kōśar; their place in South Indian History*. *Sixth All-India Or. Conf.*, p. 216 f.

Data concerning a class of people, of unknown origin, who gradually became Tamilized.

DORASWAMAYYA, M.: — See below, no. 390.

336. FRIEDERICH, H. F. and H. W. MÜLLER: — *Die Rassen-elemente im Indus-Tal während des 4. und 3. vorchristlichen Jahrtausend und ihre Verbreitung*. *Anthropos*, XXVIII, p. 383—406, ill.

The population of the Indus region in the 4th—3rd cent. B.C. consisted of four different ethnic elements: weddoid, hamitic, mongoloid and armenoid. It does not differ principally from the ancient population of Mesopotamia.

337. GANGULI, D. C.: — *The Eastern Cālukyas, IV*. *Ind. Hist. Quart.*, IX, p. 491—8, 736—41. Cf. *An. Bibl. I. A.* 1932, no. 367. Vishṇu-varḍhana III, Samastabhuvanāśraya, Tribhuvanāṅkuṣa, Vishamasiddhi (A.D. 709—46); Vijayāditya II, Narendra-mṛigarāja (799—843 A.D.)

338. GANGULI, D. C.: — *Mālava in the Sixth and Seventh Centuries A.D.* *JB&ORS*, XIX, p. 399—412.

Historical survey; places visited by Hsüan-tsang.

- 338a. GANGULI, D. C. — *Vainyagupta Dvādaśāditya*. *Ind. Hist. Quart.*, IV, p. 784—8, 1 pl.

V. D. was an independent sovereign of the Gupta dynasty. His name occurs in the Gunaighar inscription of A.D. 507 and in the legend on some coins, erroneously read as 'Chandra'. There was no Chandragupta III. Cf. above, p. 12.

GANGULI, D. C.: — *Early History of the Gāhaḍavāla Dynasty*. See above, no. 259.

GHOSH, Devaprasad: — *Relation between the Buddha images from Orissa and Java*. See above, no. 148.

339. GHOSH, J. C.: — *Caste and Chronology of the Pāla Kings of Bengal*. *Ind. Hist. Quart.*, IX, p. 479—90.

Kshatriya origin of the Pālas. Three chronological points fixed.

GHOSH, U. N.: — *New Light on the Gupta Administrative System*. See above, no. 263.

340. GOETZ, Hermann: — *Westersche invloeden op de Indische cultuur der Mohammedaansche periode* [Western influences on Indio-Muslim civilization. In Dutch].

Oostersch Genootsch., 7th Congress, p. 36f.

Abstract of a lecture (Published completely in *Ars Islamica*, I, 1934, p. 46—50): "What are the various foreign influences that influenced Hindu civilization in the Muslim period and whence did they come? In what manner did their influence express itself? And what was the real effect of this influence on Indian civilization? . . . Indo-Muslim civilization is genuinely Indian, built up from purely Indian elements, yet not based upon ancient Indian, but on a wholly indianized Turko-Muḥammadan tradition."

341. GOVINDASWAMI, S. K.: — *A Chapter of Kadamba History from Tamil Literature*.

Q. J. Mythic S., XXIII, no. 3, p. 323—32.

The Kadamba princes mentioned by the Tamil poets of the Sangam Age cannot be the same as the well-known Kadambas of Vanavāsī, though of the same origin. They must be identified with the Nannans of Kadamba in the Konkan who in the centuries after the Aśokan Empire were in continuous war with the Chera kings. That they were pirates cannot be proved.

342. [GROUSSET, R.: — *In the Footsteps of the Buddha*, 1932]. See: *An. Bibl. I. A.* 1932, no. 375.

Rev.: *JRAS*, 1933, p. 432—5, by C. A. F. RHYS DAVIDS: The translation is excellent; the title, however, is misleading. The author makes the pilgrims live for us as never before. Remarks on the author's views concerning Buddhism.

343. HAIG, T. W.: — *Muḥammad Tughluq, Muḥammad III (kings of Dehli); Muḥammad I,*

II and III (kings of the Bahmanī dynasty of Deccan).

Enc. Isl., no. 47, p. 663—5.

Historical biographies.

344. HALDER, R. R.: — *The Chauhāns of Nāḍol and Fālōr*.

JASB, XXVII, p. 157—63.

A note on the history of two branches of the Chauhans of Sāmbhar in the 10th—14th centuries.

HATCH, E. G.: — *Travancore*. See above, no. 67.

345. *HERAS, H.: — *The Pallava Genealogy*. Bombay: 1931]. See: *An. Bibl. I. A.* 1932, no 377.

Rev.: *J. Bombay Br. R.A.S.*, IX, nos. 1/2, p. 99, by B.G.M.: "An earnest attempt to solve, to some extent at least, the tangle of Pallava history."

346. *HERAS H.: — *Studies in Pallava History*. Madras: B. G. Paul & Co., 1933. (Studies in Indian History of the Indian Historical Research Institute, St. Xavier's College, Bombay, no. 9). 12mo, 114 p., ill.

I. The Pallava Conquest of Kāñchīpura.

II. The Pallava-Chalukya Wars. III. The Builders of Mahābalipur.

347. HIRALAL: — *The Nāgavaṃśīs of Cakrakotya*. *Ind. Hist. Quart.*, IX, p. 92—7.

Short account of the Nāga dynasty of Bastar.

348. HOSAIN, M. Hidayet: — *Muḥammad b. Ibrāhīm 'Adil Shāh* (King of Bījapur 1626—60). *Muḥammad b. Bakhtiyār Khaldjī* (conqueror of Bengal 1203).

Muḥammad Shāh (Emperor of Dihli, 1719—48).

Encl. Isl., no. 47, p. 672, 739 f., 695 f.

Historical biographies.

349. HOSTEN, H.: — *Chelis, Chincheos (Chorii, Tochari), and Chinese in India, according to Manoel Godinho de Eredia (1613)*.

JASB, XXVI, p. 457—66.

Notes on some difficult passages in Portuguese writers, throwing light on the Indian sea-borne trade.

350. *HUTCHISON, J. and J. Ph. VOGEL: — *History of the Panjab Hill States*. Lahore: Superintendent, Government Printing, Punjab, 1933. 8vo, 2 vols., 729, xiii p., 1 map.

A series of papers reprinted from *J. Panjab Hist.* S. Introductory. Ranas and Thakurs of the Western Himalaya. Historical survey. States of the Eastern group (p. 99—513). States of the Western group (p. 514—729).

351. **[Indian Historical Records Commission, Proceedings of Meetings, XIII. Calcutta: 1932].* See: *An. Bibl. I. A.* 1932, no. 71.

Rev.: *The Modern Review*, LIII, p. 313 f., by K. R. QANUNGO.

352. IYER, P. V. Jagadisa: — *Some Chola Kings. Tirumalai Śrī Venkateśvara*, I, p. 769—78.

A brief survey of the military and political exploits, as well as the buildings etc. of the Chola kings from Rājendra Chōla I up to Rājendra III (1013—1268 A.D.).

353. JAGADEB BAHADUR, Raja L. H.: — *Kaling-ke prāchīn rājavaṃś* [The ancient Dynasties of Kalinga. In Hindi].

Gaṅgā, Febr. 1933, p. 372—5.

354. JAGADEB BAHADUR, Raja L. H.: *Kaling-kā Gaṅgarājavaṃś* [The Gaṅga Dynasty of Kalinga. In Hindi].

Gaṅgā, March 1933, p. 451—5.

355. JAYASWAL, K. P.: — *History of India c. 150 A.D. to 350 A.D.* [*Nāga-Vākāṭaka imperial period*].

JB & ORS, XIX, p. 1—222, 289—318, 11 pl. Also published separately: Lahore: Motilal Banarsi Das, 1933.

I. India under the Nāga Dynasty (A.D. 150—248); II. The Vākāṭaka Empire (A.D. 248—348); Appendix on the Later Vākāṭaka Kingdom (A.D. 348—520); History of Magadha (31 B.C.—340 A.D.) and Samudragupta's India; Southern India (A.D. 240—350)

and the Unification of the North and South; V. The effects of Gupta imperialism. The reconstruction is based primarily on the Purāṇas.

Rev.: *The Modern Review*, LIV, p. 195, by K. D. NAG: "The history of the period [under the Nāga and Vākātaka dynasties] is really a history of the Northerners in the South, and of their efforts to introduce and establish a common civilisation, viz. Hinduism..... The book should be in every college, university and library."

356. JAYASWAL, K. P.: — *Nāgavamś aur Gaṅgā*. [The Nāga Dynasty and Gaṅgā. In Hindi]. *Gaṅgā*, Jan. 1933, p. 69 f.

357. JAYASWAL, K. P.: — *An Indian Imperial History of India, ca. 600 B.C. to 770 A.D.* *The Modern Review*, LIV, p. 136—41.

"In a Buddhist work called *Mañjuśrī Mūla-kalpa* there is a "Book of Royal History", ... [which] decides once for all that the treatment of Indian history from the Gupta times up to the Pala period has to be radically revised and that the bible of the *Early History* [by V. A. SMITH] printed at Oxford will henceforward be obsolete.... The result of my analysis... I am bringing out as an independent book. Here I should like to mention some of the important new matters gleaned from that history."

358. JINVIJAYA, Sri Muni: — *Kāthiyāwār ādi ke Gohil* [The Gohils of Kathiawar and other places. In Hindi]. *Nāgarī*, XIII, no. 4. Māgh, Sam. 1989.

359. JOSEPH, T. K.: — *The Saint Thomas Traditions of South India*. *Bulletin du Comité international des Sciences historiques, Paris*, no. 20, July 1933, p. 560—9, 1 pl.

A summary of and extracts from the more prominent versions. "Since none of the earliest foreign documents.... furnish even circumstantial evidence to show, that St. Thomas came to South India, it is of the utmost importance for foreign scholars to scrutinize the Thomistic traditions of South India."

360. **[Kalingadeśa Charitra* [in Telugu]. Rajamundry: 1930]. See *An. Bibl. I. A.* 1930, Add. no. 440 a.

Rev.: *Triveni*, V, no. 4, p. 406 f., by M. Somasekhara SARMA.

361. **[KAN, J. van: — Compagniesbescheiden en aanverwante archivalia in Britsch-Indië en op Ceylon*, 1931]. See: *An. Bibl. I. A.* 1932, no. 390.

Rev.: *JRAS*, 1933, p. 943 f., by C. O. BLAGDEN: "altogether the book is a well arranged production."

362. KELA, Bhagawan: — *Kauṭilya kā dhanvitāran aur samāj* [Society and distribution of wealth in Kauṭilya's Arthaśāstra. In Hindi]. *Nāgarī*, XIV, no. 2, Śrāvan, Sam. 1990.

The author points out the equitable distribution of wealth in Indian Society in the time of Kauṭilya when, he says, there was hardly any disaffection among the people.

KONOW, S.: — *Notes on Indo-Scythian Chronology*. See above, no. 303.

363. LAW, B. C.: — *The Puṇḍras of Ancient Bengal*.

J. Ind. Hist., XII, p. 349—53.

364. **[MACLAGAN, Sir Edward: — The Jesuits and the Great Mogul*, 1932]. See: *An. Bibl. I. A.* 1932, no. 396.

Rev.: *JRAS*, 1933, p. 215 f., by R. BURN: "a volume which must for many years be an indispensable guide to students of the subject"... "valuable discussions of connected topics."

J. Ind. Hist., XII, p. 306—8 by C. S. S[RINIVASACHARYAR]: "The documentation and quotations of authorities are on a very elaborate scale."

BSOSL, VII, 1, p. 229—31, by C. COLLIN DAVIES: "well-written and well-arranged work."

365. MACMUNN, Sir George: — *The Martial Races of India*. London, 1933. 8vo., XIV, 368 p., ill. — Price: 15 s.

- Rev.: *Luzac's*, XLIV, p. 5: "The book covers a very wide field, and treats not only of the modern Indian Army, but of the stirring deeds of mediaeval warriors, Rajputs, Marathas, Mughals, Sikhs, and the rest; the campaigns of Alexander are not neglected either, and there are several paragraphs about Sir Aurel STEIN's recent discovery of the site of the Aornos rock . . . a vivid summary of a fascinating subject."
366. MAJUMDAR, R. C.: — *The Kingdom of Kīra*. *Ind. Hist. Quart.*, IX, p. 11—7.
The Kīra kingdom is identified with the country around Kīragrāma (now Baijnāth) Kangra district, Punjab. Its history.
367. MAJUMDAR, R. C.: — *Literary Reference to Samudragupta*. *Ind. Hist. Quart.*, IX, p. 930—3.
Evidence in *Pañchatantra*.
368. MAJUMDAR, R. C.: — *Vaiṇyagupta Dvādaśādītya*. *Ind. Hist. Quart.*, XI, p. 989—91.
The author criticizes some of the views of Dr. D. C. GANGULI, see above, no. 337.
369. MASSON-OURSSEL, P., H. de WILLMAN-GRABOWSKA and Ph. STERN: — *L'Inde antique et la civilisation indienne* (L'évolution de l'humanité. Synthèse Collective, XXVI). Paris: La Renaissance du livre, 1933. 8vo, 497 p., ill. — Price: 40 fr.
P. 21—68: History (ending with the Guptas), by P. MASSON-OURSSEL; p. 397—461: Indian art, by Ph. STERN.
370. *MENON, K. P. Padmanabha: — *A History of Kerala, written in the form of Notes on Visscher's Letters from Malabar*, edited by T. K. Krishna MENON. Vol. III. Ernakulam: Cochin Government Press, 1933. 8vo, 660 p., 50 pl. — Price: Rs. 8 or 12 s.
Letter XX: Of the Nayars, or warrior caste of Malabar, their families, occupations, mode of warfare, and numbers. — Letter XXI: Account of the Chegos, and other low castes of Malabar. — Letter XXII: Account of the Pattares and their privileges. Of the Canarese, their manner of life, division of caste, nuptial and funeral ceremonies, and feasts; and of the Jogis.
371. MIRASHI, V. V.: — *Did Tailapa II defeat a Chedi King?* *Ind. Hist. Quart.*, IX, p. 132—6.
The question is answered in the negative.
372. MITRA, Panchanan: — *Prehistoric India. Its place in the world's cultures*. Calcutta: 1927. See: *An. Bibl. I. A.* 1930, no. 413.
Rev.: *The Modern Review*, LIV, p. 664, by R. B. SEWELL: "... largely a compilation from other authors..."
373. MODI, Jivanji Jamshedji: — *Qisseh-i Zartush-tian-i Hindustan va Bayan-i Atash Behram-i Naosari*. *J. Cama Inst.*, no. 25, p. 1—147. Continued from no. 19, p. 45—57; see: *An. Bibl. I. A.* 1931, no. 386.
MOOKERJI, R. K.: — *Problems of Early Maurya Chronology and History*. See above, no. 305.
374. *MORAES, G. M.: — *The Kadamba Kula*. Bombay: 1931]. See: *An. Bibl. I. A.* 1932, no. 399.
Rev.: *OLZ*, XXXVI, p. 577f., by H. LOSCH: "Eine wesentliche Bereicherung unseres Wissens über die Geschichte Südindiens."
375. MORAES, G. M.: — *Chitravāhana II*. *Q. J. Mythic S.*, XXIII, no. 3, p. 388—92.
Revolt of the Alupa King against the Rāshtrakūṭas, c. 800 A.D.
376. NARASIMHACHARI, D. L.: — *The Genealogy of Arikesarin II*. *J. Andhra Hist. Res. S.*, VII, pt. 3, p. 159—64.
The writer suggests some corrections in the genealogy of the Chālukya King Arikesarin II, the Maecenas of the Kanarese poet Pampa, as given by FLEET, Krishna RAO and Somasekhara SARMA.

377. NARASIMHAM, Vajjala: — *The Sangama Dynasty*.
J. Andhra Hist. Res. S., VII, pt. 4, p. 207—14.
 A brief sketch. The pedigree of the Sangama Dynasty of Vijayanagar is given on p. 214.
378. NARASIMHASWAMI, S. P. L.: — *Ancient Indian Tribes. Part I. The Bhutas*. Vizagapatam: Coronation Oriental Research Society.
 Rev.: *J. Andhra Hist. Res. S.*, VII, pt. 3, p. 190 f., by R. S[ubba] R[AO]: "Bhutas, Asuras, Devas are stated to be three distinct tribes living in India, the Bhutas being identified with the Mundas, the Asuras with the Dravidians and the Devas with the Aryans."
379. * [NAZIM, Muhammad: — *The Life and Times of Sultan Mahmud of Ghazna*. Cambridge: 1931]. See: *An. Bibl. I. A.* 1932, no. 403.
 Rev.: *OLZ*, XXXVI, p. 175—8, by G. RICHTER.
J.AOS, LIII, p. 75 f., by F. W. BUCKLER: "... a model survey of a great reign ..."
380. PAI, M. Govind: — *Genealogy of the Pallavas* (From Kalabhartri to Paramesvara Varma II).
J. Andhra Hist. Res. S., VII, pt. 3, p. 146—58, and VIII, pt. I, p. 1—14.
 The pedigree of the Pallavas and the dates of the single reigns, as elaborated by the writer, are given in vol. VIII, p. 1 f.
381. PANDYA, L. K.: — *The Chauhan King, Baijala Deva II of Patnā State*.
Sixth All-India Or. Conf., p. 43—9.
- 382—3. * [PANT, D.: — *The Commercial Policy of the Moguls*. Bombay: 1930]. See: *An. Bibl. I. A.* 1931, no. 399.
 Rev.: *OLZ*, XXXVI, p. 51 f., by W. BJÖRKMAN.
 PILLAI, K. N. S.: — *The Chronology of the Early Tamils*. See above, no. 309.
384. * [PIPER, H.: — *Der gesetzmässige Lebenslauf der Völker Indiens*. Leipsic: 1931]. See: *An. Bibl. I. A.* 1932, no. 409.
 Rev.: *OLZ*, XXXVI, p. 328—33, by H. ZIMMER: "... ein grosszügiger, mit viel Belesenheit und Ernst unternommener Versuch, die Geschichte Indiens von den Anfängen bis zur Gegenwart zu periodisieren: — ein eminent geschichtsphilosophisches Unterfangen, aber naiv, ohne philosophische Besinnung vollzogen."
JRAS, 1933, p. 923, by J. ALLAN: "This is another product of.... the author's 'Vergleichskrankheit'."
OAZ, N. F., IX, p. 231 f., by GELPKE: "Nur das Fehlen der eigenen Arbeit am Stoff und der gänzliche Mangel des Verständnisses für die Aufgaben und Schwierigkeiten des Themas machen solche unbekümmerte 'völkerbiologische Deutung' der Tatsachen möglich."
385. PISHAROTI, K. Rama: — *Decades of Barros and Couto*.
Rama Varma Res. Inst. Btin., no. 2, 53—62.
 Extracts of passages dealing with the history of the Portuguese in Cochin, translated by Rev. Fr. Joseph CONCEICAO (To be continued).
386. PISSURLENCAR, Panduranga: — *Portugueses e Maratas* [Portuguese and Marathas. In Portuguese]. Continued from *An. Bibl. I. A.* 1932, no. 410.
Bolet. Inst. Vasco, no. 17, p. 72—94; no. 18, p. 94—130.
 V. (continued) and VI. A Restauração de Bardès e Salcète [The reconquest of Bardès and Salsette]. Further extracts from the *Successos de India no Governo do Conde de Sandomil* up to the treaty of 1740, followed by some Marathi documents.
387. PISSURLENCAR, P.: — *Agentes Hindus da diplomacia Portuguesa na India* [Hindus as Portuguese diplomatic agents. In Portuguese]. *O Oriente Português*, no. 5, p. 1—46.
 Notes and documents on Azu Naique who was sent to the Moghuls in 1613, Crisna Sinai who went to Bijapur in 1646, and Ramogi Sinai Cotthari, ambassador in Canara and at the Moghul, Bijapur and Maratha courts.
 PRZYLUSKI, J.: — *Royal Titles in South India*. See above, no. 283.

388. RAI, Hem Chandra: — *Flowers of Hindu Chivalry*. Delhi: Bharat Printing Works Bazar Sitaram, 1933. 8vo, 162 p. — Price: Rs. 3.
Rev.: *The Modern Review*, LIII, p. 427 f., by K. R. QANUNGO: "Neither the mentality of the writer of this book containing biographical sketches of eleven Hindu worthies of Mediæval India, nor his literary style is suited to sober historical study."
389. RAJARATNAM, G. P.: — *Buddhist Pilgrims from China* [In Kanarese]. (Publications of the Karnataka Sangha). Bangalore: Central College, 1933.
Rev.: *Q. J. Mythic S.*, XXIII, no. 3, p. 429 f., by S. S[RIKANTAYA]: "R.'s book is historically of great value to Kannada vernacular readers."
- RAMACHANDRAN, T. N.: — *The Royal Artist Mahendravarman I*. See above, no. 166.
390. RAMAKRISHNA KAVI, M., and DORASWAMAYYA, M.: — *Hoysalas and Vidyāchakravartins, I and II*.
Tirumalai Śrī Venkateśvara, I, p. 677—86.
"Among the Sanskrit works of the mediæval period which possess a high historical value, two works *Gadyakarnāmrta* and *Rukmiṇīkalyāṇa* composed by two different poets both having the title Vidyāchakravartin, occupy a very conspicuous place. These two works were composed under the patronage of the Hoysala kings of Dorasamudra, the first under Viranarasimha, the second under Ballāla III, and they confirm most of the statements found in the epigraphs of this dynasty."
391. *RAMANAYYA, N. Venkata: — *Vijayanagara: Origin of the City and the Empire*. (Bulletin of the Department of Indian History and Archæology, no. 4). Madras: University, 1933. Imperial 8vo, iv & 191 p., 2 folding maps. — Price: Rs. 2 or 3 s.
From the Preface: "The following study is based exclusively on contemporary inscriptions and literature. The evidence of tradition is ignored more or less completely, as it leads to confusion and fruitless controversy."
Contents: I. Origin of the City: 1. The Hoysala Theory, 2. The Founders of Vijayanagara. — II. Origin of the Empire: 1. Ballāla III and the sons of Sangama, 2. The early history of the Sangama Family, 3. The Kākatiyas and the founders of Vijayanagara, 4. The early Vijayanagara Kings and the Telugu Country. 5. The Expansion of the Kingdom of Vijayanagara. — Appendices: A comparative table of the Sēuṇa and Hoysala Inscriptions; Doravadi; A note on Kanya Nāyaka; Karṇāṭa and Āndhra; Vidyānagara. — Maps.
392. *[RANGACHARYA, V.: — *History of Pre-Musulman India*. Vol. I: *Prehistoric India*. Madras: 1929]. See: *An. Bibl. I. A.* 1931, no. 414.
Rev.: *Federated India*, 9 August 1933, by N. R.
393. RAO, M. Rama: — *Further Light on the Kakatiyas*.
J. Andhra Hist. Res. S., VII, pt. 3, p. 175 f.
Some corrections on Kākatiya History, drawn from the Kazipet Inscription, Warangal District.
394. RAO, M. Rama: — *The Cholas of Renadu*.
J. Andhra Hist. Res. S., VII, pt. 4, p. 215—28.
"About a dozen inscriptions from the Cuddapah District reveal the existence of a line of Chola kings who trace their descent from Karikala the Great and were rulers of the Renadu district from the middle of the 6th to the end of the 8th centuries."
395. RAO, N. L.: — *Who was the Gupta contemporary of the Kadamba king Kākusthavarman?*
Ind. Hist. Quart., IX, p. 197—201.
Kumārāgupta I (A.D. 414—55) was the elder contemporary. Either Skandagupta or Puragupta was Kākusthavarman's son-in-law.
396. RAO, R. Subba: — *The History of the Eastern Gaṅgas of Kalinga*.
J. Andhra Hist. Res. S., VII, pt. 3, p. 181—8, pt. 4, p. 231—46, and VIII, pt. 1, p. 41—64. Continued from *An. Bibl. I. A.* 1932, no. 424.
These parts deal with the reigns of Kāmārṇava VII (1147—1156 A.D.) up to Narasimhadeva IV (1378—1424 A.D.)

397. RAO, V. N. Srinivasa: — *Chandragiri*.

Q. J. Mythic S., XXIII, no. 3, p. 375—87; no. 4, p. 474—86, 2 pl.

Early history; Chandragiri and the Vijayanagar Empire; the Chandragiri Empire 1586—1646 A.D. "Chandragiri was actively associated with the first dynasty of Vijayanagar in establishing it firmly on the throne. The second and third dynasties were a contribution from Chandragiri, while it was the capital of the empire for over a century under the fourth dynasty. No history of Vijayanagar can be considered complete without an acknowledgement of the contribution of Chandragiri to that great empire."

398. RAO (RAO), N. Subba: — *Two Centuries of Wodeyar Rule in Mysore (1565—1761)*.

Q. J. Mythic S., XXIII, no. 4, p. 453—73; XXIV, no. 2, p. 107—15.

Economic, social and religious history of Mysore in the 16th and 17th centuries.

399. *RAY, H. C.: — *The Dynastic History of Northern India: Early Mediæval period*. Vol. I, 1931]. See: *An. Bibl. I. A.* 1932, no. 426.

Rev.: *JRAS*, 1933, p. 983 f., by J. ALLAN: "one of the most important contributions to Indian history that has appeared in recent years..... It is readable, comprehensive, and accurate."

RAY, Nripati Kanta: — *Influence of Bengal on the Sinhalese People*. See below, no. 486.

400. RAYCHAUDHURI, H. C.: *The Kārdamaka Kings*.

Ind. Hist. Quart., IX, p. 37—9.

The original home of the K. kings was in the neighbourhood of Balkh, whence they probably migrated to the south (Dekkhan).

401. *REU, Bisheshwar Nath: — *History of the Rāshtrakūṭas (Rāṭhōḍas)*. From the beginning to the migration of Rao Siha towards Marwar. Jodhpur: Archaeological Department, 1933. Imperial 8vo, v & 154 p., 1 pl. (Portrait of H. H. Sir Umaid Singhji, Maharaja of Jodhpur). — Price: Rs. 2.

From the Preface: "This volume contains the history of the early Rāshtrakūṭas and their well-known branch, the Gāhaḍavālas of Kanauj up to the third quarter of the 13th century of the Vikrama era, that is, up to the migration of Rāo Sihā towards Marwār. In the absence of any written account of the rulers of this dynasty, the history is based on its copper plates, inscriptions and coins hitherto discovered. Sanskrit, Arabic and English works, which throw some light on the history of this dynasty, however meagre, have also been referred to."

Contents: 1. The Rāshtrakūṭas, 2. Emigration from the north to the south, 3. Origin, 4/5. Rāshtrakūṭas and Gāhaḍavālas, 6/9. Religion, science and art, etc., 10. Miscellaneous inscriptions, 11/13. Rāshtrakūṭas of Mānyakhēṭa, Lāṭā and Saundatti, 14. Early Rāshtrakūṭas of Rājasthāna, 15. Gāhaḍavālas of Kanauj, 16/18. Appendix etc.

Rev.: *JB & ORS*, XIX, p. 417, by K. P. JAYASWAL: "further evidence is desirable to establish the thesis."

402. *REU, B. H.: — *Mārvār-narēś mahārājā Rāmasiṅha Ji aur Rāṭhōṛ vīroṇ kī adbhut udārtā* [Mahārājā Rāmsingh, the king of Mārvār, and the wonderful magnanimity of the Rāṭhōṛ heroes. In Hindī]. *Dvivedi Commemoration Volume*, 1933, p. 473—8.

403. REU, B. N.: — *Guptvaṃś* [The Gupta Dynasty. In Hindī]. *Gaṅgā*, Jan. 1933, p. 289—93.

404. *REU, B.: — *Mārvār-narēś mahārājā Abhayasiṅha Ji kī Baṛodā vijay karnā*. [The victory of Mahārājā Abhayasingh, ruler of Mārvār, over Baṛodā. In Hindī]. *Hindūstānī*, Allahabad, January 1933.

405. ROY, Binode Bihari, Vedaratna: — *Shashanka, King of Bengal*. *Antique Rev.*, III, p. 97—111.

A criticism of the article by Radhagovinda BASAK in the *Ind. Hist. Quart.*, March 1932 (cf. *An. Bibl. I. A.* 1932, no. 342).

cises judicious restraint in style which in this book is somewhat declamatory."

415. SHARMA, S. R.: — *An almost Contemporary Account of Mahmud's Invasions of India*. *Ind. Hist. Quart.*, IX, p. 934—42.

Translation of the *Zainul Akhbār* of Girdizi.

416. SHASTRI, Haraprasad: — *Akbar as a Sun-Worshipper*. *Ind. Hist. Quart.*, IX, p. 137—40. 1 pl.

417. SIRKAR, Dines Chandra: — *The Divyas*. *J. Andhra Hist. Res. S.*, VII, pt. 4, p. 195—206.

"In the Polamuru grant is a clear evidence of the prevalence of the system of trial by ordeals. The passage appears to me very important in connection with the administration of justice in the Andhra country at the time of the Vishnukundins."

418. STAPLETON, H. E.: — *A "Line of Time" for Northern Bengal*. *JASB*, XXVIII, p. 131—45.

"In this [article], as far as possible, all the archæological material that has a bearing on the history of Northern Bengal is summarized in tabular form as a basis for future historical work." Cf. above, p. 13—7.

STAPLETON, H. E.: — *Note on the historical and archæological results of a tour in the districts of Māldah and Dinājpur*. See above, no. 109.

419. STEIN, O.: — *Græco-Indian Notes*. *BSOSL*, VII, 1, p. 55—68.

1. *Pramnai* (*Pramnas*, read: *Uramnas* = *Sramnas*, the Greek equivalent for *śramaṇa*);
2. *Kampana*.

420. *Tungkhungia Buranji, or A History of Assam, 1681—1826 A.D.* An old Assamese chronicle of the Tungkhungia Dynasty of Ahom Sovereigns, with marginalia, genealogical tables, bibliography, glossary and index, compiled, edited and translated by S. K. BHUVAN, London-Calcutta: Oxford University

Press, 1933. Royal 8vo, 262 p., 1 pl. in colour. — Price: Rs. 10, or 15 s.

From the Preface: "The contents of the present book fall distinctly into three classes: 1. The English translation of the Assamese chronicle of Srinath Duara Barbarua (written 1804—6), which gives a detailed account of the reigns of Rajeswar Singha, Lakshmi Singha, Gaurinath Singh and the first 11 years of the reign of Kamaleswar Singha (1751—1806); as a contemporary source-book the chronicle is very valuable. 2. The English translation of the history of the first Tungkhungia kings 1681—1751, as well as the 11 years of anarchy and misrule 1670—81 leading to the establishment of the dynasty on the throne of Assam, compiled from numerous contemporary Buranjis. 3. The history of the years 1806—26, compiled by the author from numerous sources in the style of old chronicles. The pictures of King Siva Singha and his consort Maharani Amvika Devi (frontispiece) have been reproduced from a contemporary painting in a treatise on elephants (1734 A.D.)."

Contents: Introduction (Buranjis, Early Ahom History, the Tungkhungia Period, Extent of Assam, Administration, Author). — Tungkhungia Buranji, translated. — Appendices: Genealogical Tables, Bibliography, Glossary of Vernacular Terms.

421. VAIDYA, C. V.: — *Shivaji — The Founder of Maratha Swarajya*. Poona City: Sadasshiv Peth, 420 p. — Price: Rs. 3.

Rev.: *The Modern Review*, LIV, p. 313 f., by P.: "Although V.'s reasoning is full of faults, one good point of his performance is that it brings together in small compass most of the available facts embedded in extensive discussions printed in Marathi."

422. *[VALLÉE POUSSIN, L. de la: — *L'Inde aux temps des Mauryas et des barbares, Grecs, Scythes, Parthes et Yue-tchi*. Paris: 1930]. See: *An. Bibl. I. A.* 1931, no. 457.

Rev.: *Dtsche Lit. Ztg.*, 3rd serie, IV (LIV), p. 245—50, by O. STEIN: "Fehlt dem vor-

liegenden Bande der geschichtliche Grundzug, so ersetzt er den Mangel in dieser Richtung durch eine Fülle des Details in Forschung und Darstellung. Darin liegt der Hauptwert des Buches."

Shūkyō Kenkyū, n.s., X, no. 4, Tōkyō, 1933, p. 944 f., by O. TAKATA.

423. VIDYALANKAR, Jayachandra: — *Bhāratiya Itihās ki Rūprekhā* [Outline of Indian History. In Hindi].

Allahabad: published by the Hindustani Academy, U. P., 1933. Introduction by K. P. JAYASWAL. Two vols., 44 + 28 + 1080 p. — Price: Rs. 5 (unbound) and 5—8 (bound).

Contents: Vol. I, Part 1: Introduction and Historical Surroundings (the Country and its Inhabitants); Part 2: From the Rise of the Aryan Kingdoms till the War of the *Mahābhārata*; Part 3: From Parīkshit till Nanda. Vol. II. Part. 1: The period of the Nandas and Mauryas (c. 374—200 B.C.);

Part 2: The Sātavahana Period (c. 200 B.C.—325 A.D.)

424. WARRIAR, A. Govinda: — *The Keralotpatti*.— *An historical study*.
Rama Varma Res. Inst. Btin., no. 2, p. 9—41.

"Wading through the intricate web of the Perumāl history as embodied in the *Keralotpatti*, one is irresistibly led to the conclusion that its value as a source-book cannot be belittled, much less ignored, though the facts dealt with by us amply prove that modern scientific history cannot allow its account to be dignified into a historical narrative."

425. * [ZAFAR HASAN: — *Bibliography of Indo-Moslem History excluding Provincial Monarchies*. Calcutta: 1932]. See: *An. Bibl. I. A.* 1932, no. 473.

Rev.: *Q. J. Mythic S.*, XXIII, no. 3, p. 432, by S. S[RIKANTAYA].

II, 9. ANCIENT GEOGRAPHY

426. * [BERTHELOT, A.: — *L'Asie ancienne, centrale et sudorientale d'après Ptolémée*. Paris: 1930]. See: *An. Bibl. I. A.* 1931, no. 463.

Rev.: *OLZ*, XXXVI, p. 87—90, by H. v. MZIK.

427. BEVERIDGE, H.: — *Murshidābād (in Bengal)*. *Enc. Isl.*, no. 48, p. 735.

Historical description.

BHANDARKAR, D. R.: — *Note on an Mauryan Inscription from Mahāsthān (the ancient Paundravardhana)*. See above, no. 247.

*BRELOER, B.: — *Alexanders Kampf gegen Poros*. See above, no. 325.

428. CHATTERJI, Kshetres Chandra: — *Vaidik Bhūgol* [Vedic Geography. In Hindi].
Gaṅgā, Jan. 1933, p. 102—18.

429. CHAUDHURI, P. C.: — *Ajapura of Skanda Gupta, and the area round Bihar*.

JB&ORS, XIX, p. 337—43, map.

Ajapura (the modern Ajaipur) was an important place in the 5th and 9th cent. A. D.

430. DAS, Avināś Chandra: — *Rigvedokt Arya-nivās-kā bhaugolik vivaraṇ* [Geographical description of the Aryan country according to the Rīgveda. In Hindi].

Gaṅgā, Jan. 1933, p. 73—85.

The Panjāb the cradle of the Aryan race.

DIKSHIT, K. N.: — *Excavations in Mahāsthān*. See above, no. 57.

431. F[ABRI], C. L.: — *Alexander's Battle with Poros: Sir Aurel Stein's new location*.
An. Bibl. I. A. 1931, p. 1—5, 1 ill., pl. I.
Extract of *An. Bibl. I. A.* 1932, no. 496.

432. HAIG, T. W.: — *Multān*.
Enc. Isl., no. 48, p. 721.
Historical description.

433. HOSAIN, M. Hidayet: — *Mungir (in Bihar and Orissa)*.
Enc. Isl., no. 48, p. 723.
434. * [LAW, Bimala Churn: — *Geography of Early Buddhism*. London: 1932]. See: *An. Bibl. I. A.* 1932, no. 486.
Rev.: *Q. J. Mythic S.*, XXIII, no. 3, p. 434, by S. S[RIKANTAYA]: "This treatise is bound to serve a most useful purpose, which is enhanced by a comprehensive index and detailed references to authorities."
Shūkyō Kenkyū, n. s., X, no. 4, Tōkyō, 1933, p. 178, by T. MURAKAMI: "Extensive and conscientious utilization of Pāli-texts, investigation of geographical data with reference to historical evidence, due consideration of administration, economy, commerce and traffic of cities and villages may be mentioned among others as distinguishing features of the book."
435. LAW, B. — *Prāchīn Bhārate Mahājanapada* [Mahājanapadas in ancient India. In Bengali].
Bhāratvarsha, XXI, pt. I, no. 6, Agrahāyana 1340 B. S., p. 917—29, 16 ill.
436. NAHAR, P. C.: — *The Jain Tradition of the Origin of Pataliputra*.
Sixth All-India Or. Conf., p. 169—71.
437. NARAIN, Sheo: — *Pataliputra*.
Mahabodhi, XLI, p. 425—30.
A brief historical sketch.
438. RAJA, K. Rama Varma: — *Notes and Correspondence: Cranganur. A reply*.
Rama Varma Res. Inst. Btin., no. 2, p. 64—71.
Cf. An. Bibl. I. A. 1930, no. 492.
439. RAYA, Yogeschandra: — *Prāchīn Baṅger Vibhāg* [Divisions of Ancient Bengal. In Bengali].
Baṅgiya Sāhitya-Parishat-Patrikā, XL, no. 2, Śrāvaṇ, Sam. 1340 B. S.
A note on the geographical and administrative divisions of Bengal.
440. ROY, Binode Bihari, Vedaratna: — *Gangaridai, Gangarigai or Gangarides*.
Antique Rev., III, p. 33—44.
The author suggests that the country of these peoples is to be sought in the Ganges Delta. Yet "Gangaridai, Gange and Parthalis or Pathrail have, no doubt, been submerged."
441. SARASVATI, Manisinath Basu: — *Prāchīn Bāṅgālāya Śāsana-vibhāga*, pt. II [Administrative Divisions in ancient Bengal. In Bengali].
Bhāratvarsha, XX, pt. II, Māgh and Phālgun 1339 B. S., p. 192—200.
- SASTRI, Hirananda: — *Prāchīn sāhitya meṁ Nālandā*. See above, no. 106.
442. SASTRI, K. A. Nilakanta: — *A Note on the Antiquity of Kalyāṇapuram*.
Rama Varma Res. Inst. Btin., no. 2, p. 42—4.
"It seems clear that Kalyāṇapuram must have been the [Chālukya] capital, or at least a subsidiary capital, before Someśvara's I reign (1042—1068 A.D.), and Bilhaṇa's statement [which attributes the foundation of this city to S.] must be understood to be nothing more than furnishing a setting to the conventional *nagara-varṇana* that follows in his *mahākavya*."
443. SASTRI, K. A. Nilakanta: — *Malakūṭa of Yuan Chwang*.
Sixth All-India Or. Conf., p. 174—9.
Hsüan-tsang's account; he actually visited Malakūṭa (the Pāṇḍya country). Interpretation of the data.
444. SEN, P. C.: — *Puṇḍravardhana — its Site*.
Ind. Hist. Quart., IX, p. 722—35.
Account of the site; its identification with Mahāsthān Gaḍ and its surroundings in the district of Bogra.
445. SIRCAR, Dines Chandra: — *Udayapura-nagara*.
Ind. Hist. Quart., IX, p. 584.
U.-N. presumably is Udayapura in Gwalior.
446. SIRCAR D. C.: — *Capital of Brhatphalāyaṇas*.
J. Andhra Hist. Res. S., VII, pt. 3, p. 170 f.
"Pitūndra (135° 12'), which was the capital

of Maisōlia in the time of Ptolemy (c. 140 A.D.) and was situated very near Kudūra (= Kodourra 135° 11' 20'), appears therefore almost certainly to have been the capital of Jayavarman Br̥hatphalāyaṇa, ruler of the Masulipatam region in the early years of the 3rd century A.D.)."

447. TRIVEDI, H. V.: — *The Study of Ancient Geography*.

Ind. Hist. Quart., IX, p. 470—8.

The topographical information contained in the *Agni-Purāṇa*.

448. VIDYALANKAR, J. C.: — *Raghu's Line of Conquest along India's Northern Border*. *Sixth All-India Or. Conf.*, p. 101—21.

Geography of the northern border of India : I. The conception of the North; II. The Kāmbojas; III. The headwaters of the Ganges; IV. The Kirātas; V. The Utsava-Saṅketas and the Kinnaras; VI. The Mauryan boundary-line to the North and Aśoka's connection with Khotan; Arjuna's conquest of the North: the Rishkas or Yüe-chi mentioned in the *Mahābhārata*.

449. VOGEL, J. Ph.: — *De Archaeologische Atlas van Groot-Indië*.

Oostersch Genootsch., 7th Congress, p. 44 f.

Communication about the Archæological Atlas of Greater India, in preparation by the Kern Institute.

II, 10. NUMISMATICS.

450. AHMAD, Khwāja Muhammad: — *Note on the Coins in the Cabinet of the Hyderabad Museum*. *A. R. Nizam's* 1930—31, p. 49 f.

Gold coin of Ghiyāthuddīn Tughluq. — Silver coins of Aurangzeb issued at Islāmnagar (?) and Aḥsanābād (Gulbarga). — Coin of Shāh 'Ālam II, Rāmachandranagar). — Coin of Ra'fiud-darājāt, Sikākūl. — Three unique coins of a Barīdī king, probably Amīr 'Alī Barīd II(I).

451. A[LLAN], J.: — *A new Kushan Coin*. *Brit. Mus. Qly.*, VIII, p. 73, 2 ill.

Gold stater of Wima Kadphises on an elephant.

BANERJI, R. D.: — *The Age of the Imperial Guptas*. See above., no. 320.

452. *Baroda State Museum and Picture Galleries. A descriptive Guide*.

Rev.: *Q. J. Mythic S.*, XXIII, no. 3, p. 433, by S. S[RIKANTAYA]: "Of the early Indian coins, mention may be made of the following: Eukratides, Heliokles and Apollodotus amongst the Bactrians and Indo-Greeks, Arsaces VI and Arsaces XII of the Indo-Parthian dynasties, Kadphises II and Huvishka amongst the Kushans, Chandragupta II and Kumaragupta I of the Guptas, Nahapana, Rudrasena, son of Rudrasimha, Simhasena

and Valabhi amongst the Western Satraps and punch-marked coins. Amongst the Moghul coins, zodiac coins of Jehangir."

453. BURN, R.: — *Indian Numismatics in 1931*. *An. Bibl. I. A.* 1931, p. 10 f.

454. CHATTERJEE, C. D.: — *Some new Numismatic Terms in Pali Texts*.

J. U. P. Hist. S., VI, p. 156—73.

Rudradāma(ka)(di); mlakahāṇa.

GANGULI, D. C.: — *Vainyagupta Dvādaśāditya*. See above, no. 338a.

455. *GHOSE, Ajit: — *A new Rajput Gold Coin and its analogues*.

Numismatic Chronicle, 5th Series, XIII, 1933, p. 139—52, 1 ill.

A unique Rajputana gold coin (type: a calf sucking its mother's milk) related to the coin described by G. S. OJHA, *A Gold Coin of Bappa Rawal*, JASB, n. s. XXIII, Num. Suppl, XL, no. 273.

456. "MAG", Sahityacharya: — *Bhārat ke sikke* [Indian Coins. In Hindi].

Gaṅgā, Jan. 1933, p. 194—7.

457. MAJUMDAR, N. G.: — *Notes on the Coins of Azes*.

A. R. Arch. Surv. 1928-29, p. 169-73, pl. lxiv.

"It is not at all necessary to assume that Azes I, Azilises and Azes II are identical and that between Maues and Gondophares there is room for one king only."

458. MAJUMDAR, N. G.: — *Three Kushān Coins from North Bengal.*
JASB, XXVIII, p. 127-9, 1 pl.

Two coins of Vāsudeva from Mahāsthān and Māldah, and an early imitation of the coins of Kanishka, perhaps from the 3rd cent. A.D.

459. PANDEYA, L. P.: — *A Silver Coin of King Prasannamātra, the Grandfather of King Mahā-Sudevaraja of Sarabhapur.*
Ind. Hist. Quart., IX, p. 595 f., 1 pl.

The legend is in box-headed characters.

460. SCHANZLIN, G.L.: — *The Monetary System of the Moghul Times.*
Ind. Hist. Quart., IX, p. 157-60.

461. UPADHYAYA, Vasudeva: — *Bhāratiya mudrā kī prāchīntā* [Antiquity of Indian coins. In Hindi].
Gaṅgā, Jan. 1933, p. 198-202.



III. CEYLON

462. *ADAM, W. G.: — *The Ruined Cities of Ceylon. The Crown Colonist*, June 1933, p. 254—6, 6 ill.
A description of Polonnaruwa.
463. **Annual Report of the Archæological Survey of Ceylon for 1931—32*. By S. PARANAVITANA. Colombo: Government Record Office, 1933. Royal 8vo., 11 p., 8 pl. — Price: 50 cents.
From the Contents: 8. Reservations: Gurudeñiya, in Pāta Hēvāhāṭa, near Kandy, where in 1931 the ruins of a brick *stūpa* with Brāhmī inscriptions of the 1st century B. C. have been found. 9. Excavations: Further work around the *Rājaveśyābhujāṅga* at Poḷonnaruwa (*Cf. An. Bibl. I. A. 1931*, p. 19 f.; 1932, p. 33—5 & no. 521), court platforms and weapons of the 12—13th century; excavations near the ancient Temple of the Tooth in the Citadel of Anurādhapura (*Cf. An. Bibl. I. A. 1929*, p. 11—3). 10. Conservation at the Citadel of Anurādhapura & the Kumāra Pokuṇa in Poḷonnaruwa. 11. Epigraphical (*Cf. An. Bibl. I. A. 1932*, p. 33—5). 12. Circuit Work, *esp.* in Matale East, Hiriyāla Hatpattu and Kalutara District.
464. BELL, H. C. P.: — *Excerpta Maldiviana*, no. 11: *Dutch intercourse with the Maldives: seventeenth century*.
J. Ceylon Br. R. A. S., XXXII, no. 85, p. 226—42.
Extracts from the Dutch archives in Colombo.
465. CODRINGTON, H. W.: — *The Problem of the Koṭagama Inscription*.
J. Ceylon Br. R. A. S., XXXII, no. 85, p. 214—25.
“The problem of the Tamil inscription of Koṭagama is not to be solved with any certainty. All that can be said is that a Jaffnese invasion in the reign of Parākrama Bāhu VI after the Vijayanagar expedition best suits the date of the script; . . . it does not fit, [however, with the facts] given in the *Vai-pavamālai*.”
466. COLLINS, C. H.: — *The Archæology of the Sabara-Gamuwa Bintenna*.
J. Ceylon Br. R. A. S., XXXII, no. 85, p. 158—84, pl. iii—x.
A tentative study of the few early ruins and inscriptions found in the Ratnapura District of the Province of Sabaragamuwa (the Vedda Country), *viz.* Budupgala with Kal-toṭa, Kura-gala, Diyainna, Handa-giriya, Kottimbul-wala, Sankhapala Vihare.
467. GEIGER, W.: — *Königsnamen in den Brāhmī-Inschriften Ceylons*.
Festschr. Winternitz, p. 313—21.
The names of 15 out of 16 Kings of the Great Dynasty are mentioned in Brāhmī inscriptions; the data regarding their family relations agree with those in the *Mahāvamsa*.
468. GEIGER, W.: — *New Contributions to the Interpretation of the Mahāvamsa*.
Ind. Hist. Quart., IX, p. 107—12.
I. Local traditions on Duṭṭha-gamaṇi in Rohaṇa. II. Single words and terms. III. *Mahāvamsa* and the Inscriptions.
469. GOLOUBEV, V.: — *Le temple de la dent à Kandy*.
BEFEO, XXXII, p. 411—74, 38 ill.
Notes on the Daḷadāmaligawa and the cult of the Tooth *à propos* of “*The Temple of the Tooth in Kandy*” by A. M. HOCART.

470. GUPTA, Manindra Bhusan: — *Irrigation in Ancient Ceylon*.

The Modern Review, LIII, p. 629—32. 6 ill.

A short description of ancient tanks and baths with their sculptural decoration.

471. *HOCART, A. M.: — *The Temple of the Tooth in Kandy*. London: 1931]. See: *An. Bibl. I. A.* 1932, no. 527.

Rev.: *OLZ*, XXXVI, p. 449, by H. ZIMMER. *Dische. Lit. Ztg.*, 3rd series, IV (LIV), p. 1087—9. by L. BACHHOFFER: "Das wichtigste Kapitel ist ohne Zweifel das sechste, wo die Entwicklung des Tempelgrundrisses skizziert wird . . . H. leitet die Gestalt des Haupttempels von den beiden Plattformen ab, wie sie z. B. im Westlichen Kloster I in Anuradhapura auftreten . . . H. hat zweifellos recht. Die Beweisführung hätte aber gründlicher und ausführlicher gestaltet werden müssen; eine Menge von höchst interessanten Fragen bleibt unbeantwortet."

472. *Jagadiswarananda: — *Pre-Buddhist Hindu Shrines in Ceylon*.

Calcutta Review, June 1933, p. 285—95.

"Beyond a shade of doubt, the pre-Buddhist religion of Ceylon was primitive Hinduism There are four ancient Hindu temples of pre-Buddhist origin at Kataragama, Trincomalie, Munneswaram and Dondra. Skanda (Kanda Kumara) is the presiding deity of the sylvan shrine of Kataragama, in almost the southern point of Ceylon. In Trincomalie another shrine named Swāmi Rock is an abruptly vertical mass of gneiss; the shrine of thousand pillars in honour of Siva was destroyed by the Portuguese in 1622 A. D. One stone pillar of early Hindu type and a relief of Ganeśa still remain. At the temple of Munneswaram near Chilaw Singalese and Hindus worship a Śiva-linga, according to tradition erected by Rama. A Vishnu Dewala at Dondra (Devinuwara) was once the most celebrated temple of Ceylon."

473. *NELL, A.: — *King Parakrama Bahu's carved Lotus-baths at Polonnaruwa*.

Daily News, Colombo, 12 October 1933, ill.

— Cf. also the controversy in the same newspaper, 14 October, by S. PARANAVITANE, and 17 October, by "Dilettante."

474. PARANAVITANA, S.: — *Excavation and Conservation at Polonnaruwa*.

An. Bibl. I. A. 1931, p. 19—22, pl. V—VI.

Excavations on the site of the palace of Parākramabāhu I, eastern section.

475. PARANAVITANA, S.: — *Archæological Summary*.

Ceylon J. Sc., II, pt. 3, p. 149—73, pl. 57—92.

Brickwork: Discovery of inscribed bricks at Gurudeñiya (1st century A.D.) and at Gurudeñiyevatta (2nd—4th centuries A.D.), Kandy District. — *Terracottas and Pottery*. — *Evolution of the stūpa*: "An outline drawing of a stūpa, engraved on a rock near Rama in Māgam Pattu, furnishes us with evidence about the appearance of stūpas in Ceylon in the 2nd—3rd centuries A.D." — *Stone-Work*: Remains of a structure built on rough and massive stone pillars with Brāhmī inscriptions, 1st century A.D., Puvarasankulama, Nuvaragam Kōraḷē, North-Central Province. — *Sculpture*: Early moonstone of a new type, Oggomuva Vihāra, Mātaḷē District. Colossal Parinirvāṇa Buddha figure at Ataragallāva Mātaḷē District, redated 9th—10th century A.D. Stone image of Viṣṇu, 10th—13th century A.D., Potānakāḍu, Kantaḷai Trincomalee District. — *Paintings*: Fragmentary remains of Buddhist paintings, 12th century, Mārāvidya Caves, Diṃbulāgala (Dhūmarakkha), Tamankaḍuva District. — *Hindu Temples*: Śaiva shrine at Tirukkōvil, Batticaloa District. — *Polonnaruwa Topography*: The group of monuments to the north of the Royal Citadel, hitherto identified with the Jetavanavihāra of Parākrama Bāhu I, must be the Temple of the Tooth of the Polonnaruwa period. The Jetavanavihāra may be recognized in the group of buildings around the so-called Demaḷama-hasāya, the ancient Tivaṅka image-house.

476. PARANAVITANA, S.: — *Epigraphical Summary*.

Ceylon J. Sc., II, pt. 3, p. 175—228.

A list of 218 inscriptions examined by the Archæological Survey in the period of Oct. 1929—Oct. 1931, preceded by brief notes on some of the more important of these records, from the 3rd century B.C. to the time of Rājasiṃha I (1554—93 A.D.).

477. PARANAVITANA, S.: — *The Statue at the Potgul Vehera in Polonnaruwa.*

Ceylon J. Sc., II, pt. 3, p. 229—34.

"If it be conceded that the letters of the inscription behind the head of the Rishi figure were some scribblings by the artisans who carved the image, this latter must be ascribed to about the 8th—9th century, *i.e.* about 3 or 4 centuries before the age of Parākrama Bāhu of whom it is popularly believed to be a representation."

478. PARANAVITANA, S.: — *Matrilineal Descent in the Sinhalese Royal Family.*

Ceylon J. Sc., II, pt. 3, p. 235—40.

"It seems that, in the 9th and 10th centuries, it was considered essential that a prince should be born of a mother equal in caste to his father, if he were to be considered a lawful heir to the throne... In the 11th and 12th century the descent in the royal house was matrimonial... [Yet] the whole subject is still somewhat obscure and merits further study."

479. PARANAVITANA, S.: — *Two Inscriptions of Sena I.*

Ep. Zeyl., III, p. 289—94, pl. 34.

The first of these two short inscriptions is cut on a pillar-slab found at the village Kivulēkaḍa in the Kuñcutṭu Kōraḷē of the North-Central Province. It mentions a king Salamevan (P. Silāmegha) "the founder of the Riṭiḡal monastery", who must be identical with Sena I. The second inscription is cut on a pillar found in the pavement of the Vaṭa-dā-gē at Polonnaruwa and now preserved in the Archæological Museum at Anurādhapura. It appears to record a grant of immunities to a village Muhundehi-gama and is dated in the 15th year of a king Abhā

Salamevan, who likewise can be identified with Sena I.

480. PARANAVITANA, S.: — *Velmilla Slab-inscription of Sena III.*

Ep. Zeyl., III, p. 294—302, pl. 35.

This inscribed slab, which was discovered in the village of Velmilla, Rayigam Kōraḷē, Kalutara district, is now in the Colombo Museum. It is dated in the reign of Mahasen Abhā who must be identical with Sena III (*c.* 933—942 A.D.) and records the grant of the usual immunities to a *pamuṇu* land in a village named Aruṅgam-peḷavaga.

481. PARANAVITANA, S.: — *Two Tamil Pillar Inscriptions from Budumuttāva.*

Ep. Zeyl., III, p. 302—12, pl. 36.

These inscribed pillars are now used to support a Buddhist temple at Budumuttāva, a village not far from Nikavāraṭiya, Kuruṇāgala district. Both are dated in the reign of Jayabāhu I who ascended the throne in A.D. 1122. The longer inscription refers to a dispute between the blacksmiths and the washermen; the shorter one records a gift to a Śiva-temple by a daughter of the Choḷa king Kulottuṅga (I), who was the wife of a Pāṇḍyan prince called Virapperumāl (= Virabāhu).

482. PARANAVITANA, S.: — *Devanagala Rock-inscription of Parākramabāhu I.*

Ep. Zeyl., III, p. 312—25, pl. 37.

This inscription is incised on a rock, about 3 miles south-east of Māvanālla, Galboḍa Kōraḷē, Kāgalla district. It is dated in the 12th year of Parākramabāhu I who ascended the throne in 1153 A.D. About two-thirds of the document contain a panegyric on the king including a reference to his war against his two cousins, Gajabāhu and Mānābharaṇa. Its object is to record a grant of lands to the general Kittī Nagaragiri in recognition of his services in the campaign against Bhuvanāditta the ruler of Aramaṇa (Pali Rāmañña), *i. e.* Pegu. The Burmese expedition in question must have taken place in A.D. 1164 or 1165 and Bhuvanāditta must be

identical with Alaungeithu of the Pagan dynasty.

483. PARANAVITANA, S.: — *Kaṭugaha-galge Pillar-inscription*.

Ep. Zeyl., III, p. 325—31, pl. 38.

This inscription is found about 5 miles north of Buttala, Kandukara Kōraḷē, Ūva province. The inscribed pillar, like those found at Yupaṅgaṇāva is a 'Niśsaṅka-gavu', i. e. a mile-post erected by the Kālīṅga-chakravarti Niśsaṅka-malla. The inscription contains a homily addressed to the people of Rohaṇa.

484. PARANAVITANA, S.: — *The Tamil Inscription on the Galle trilingual Slab*.

Ep. Zeyl., III, p. 331—41.

This inscribed slab, now preserved in the Colombo Museum, was discovered in 1911 in a culvert within the town of Galle. It bears three extensive inscriptions in Chinese, Tamil and Persian respectively. Like the Chinese version the Tamil inscription is dated in the 7th year of Yuñlo (Yung Lo) the Chinese emperor whose reign began in A.D. 1403. The Emperor, having heard of the fame of the god Tenavarai-nāyanār in Ceylon, sent to him various offerings. Appendix A gives a translation of the Chinese version; App. B a transcript and translation of the Persian text by G. YAZDANI; and App. C a note on the word *kaṭṭi* by H. W. CODRINGTON.

485. PARANAVITANA, S.: — *Religious Intercourse between Ceylon and Siam in the 13th—15th centuries*.

J. Ceylon Br. R.A.S., XXXII, no. 85, p. 190—213.

A brief account of the holy images, monks

and embassies who during this period went from Ceylon to Siam, in order to "model the religious institutions of the Menam Valley on those of Ceylon." The most important events mentioned in the Siamese chronicles and inscriptions are the transfer of a Buddha image to Sukhodaya in the first half of the 13th century, the mission of *thera* Dhammakitti in the time of king Parākramabāhu II, that of Sumana in the reign of Dhammarāja of Sukhodaya, the invitation of a *Sangharāja* with a sprout of the Bodhi-tree by king Lidayya of the same country, the building of the Laṅkārama in Ayodhyā by Paramarāja (1370—88 A.D.), the foundation of the Sihalasaṅgha by Siamese monks ordained in Ceylon A.D. 1425, the planting of a seedling of the Bodhi-tree in Xieng-Mai by king Bilakarāja, 1455 A.D. A short note deals also with the influence of this intercourse on the art of Siam.

486. RAY, Nripati Kanta: — *Influence of Bengal on the Sinhalese People*.

The Modern Review, LIII, p. 444—7.

Traditional history connects the Sinhalese conquest of Ceylon with a prince Vijaya, supposed to have come from Western India. The author's theory is that the real starting-point was Bengal, because Vijaya's grandmother was a Vanga princess, Vijaya a native of Lata in the neighbourhood of Vanga and Kalinga, = Radha or Western Bengal; further the Bengalis and Kalingas have always been seafaring people, and in the writer's opinion many Sinhalese words and place-names are nearly related with Bengali.

SHAHIDULLAH, M.: — *The first Aryan Colonization of Ceylon*. See above, no. 413.

IV. FURTHER INDIA

487. BOSCH, F. D. K.: — *Notes archéologiques*, IV. *Le Temple d'Āṅkor Vāt*. BEFEO, XXXII, p. 7—21, 2 ill., 1 pl.
A. *La procession du feu sacré*. Remarks on the conch and the enormous *līṅga*, carried by the companions of the *rājahotar* in the procession. B. *Les bas-reliefs*. The reliefs representing Vishnuitic legends relate to the life of the king, who was identified with Viṣṇu. The procession next to these reliefs is the dead king's army on judgment-day. In the scene of hells and heavens the king is represented as Yama. The central tower contained the portrait statue of the king (Viṣṇu-Chaturbhujā), the minor towers were presumably intended to celebrate the memory of the 19 lords escorting the king to the realm of Yama. C. *Quelques remarques sur la fondation et la destination du monument*. The construction of Angkor Vat was finished immediately after the death of Sūryavarman i. e. c. 1150 A. D. The temple was a mausoleum, and the entrance, consequently, was on the West side.
488. *BOUDET, P. and R. BOURGEOIS: — *Bibliographie de l'Indochine Française: 1930*. (Ecole Française d'Extrême-Orient). Hanoi: Imprimerie d'Extrême-Orient, 1933. Imperial 8vo, 196 p.
Continuation of *An. Bibl. I. A.* 1932, no. 549.
489. CLÆYS, J. Y.: — *Po-Nagar. Recent works of restoration by the Ecole Française d'Extrême-Orient*. *An. Bibl. I. A.* 1931, p. 22—8, pl. VII—IX, fig. 3.
Conservation of the principal temple-tower of Po-Nagar at Nhatrang (Champa).
490. *[CÆDÈS G.: — *Les collections archéologiques du Musée National de Bangkok*. Paris: 1928]. See: *An. Bibl. I. A.* 1931, no. 539.
Rev.: *Art. As.*, IV, nos. 2/3, 1930—2, p. 174 f., by A. SALMONY: "eine zuverlässige Sammlung der bisher bekannten Tatsachen."
491. CÆDÈS, G.: — *Études cambodgiennes*, XXVIII—XXX.
BEFEO, XXXII, p. 71—112, 2 pl.
XXVIII. *Quelques suggestions sur la méthode à suivre pour interpréter les bas-reliefs de Bantäy Čhmär et de la galerie extérieure du Bāyon* (p. 71—81). The interpretation of the reliefs in question must be sought in the life of Jayavarman VII. The author recognizes the naval battle against the Chams of 1177 A. D. and gives some hints for further investigations. — XXIX. *Un nouveau tympan de Bantäy Srēi* (p. 81—4). Representation of the legend of Sunda and Upasunda. The style of the carving proves that all monuments of B. S. were built in the time of Jayavarman V. — XXX. *À la recherche du Yaśodharāśrama* (p. 84—112). Discussion of the inscriptions of Prei Prāsāt and Prāsāt Kōṃnāp and of the 'digraphic' records. Yaśovarman I founded not one 'splendid' Yaśodharāśrama, but various small monasteries of this name.
492. CÆDÈS, G.: — *Les récents progrès de l'Archéologie en Indochine*. *Oostersch Genootsch.*, 7th Congress, p. 11 f.
Abstract of a lecture the abridged text of which has been published in *An. Bibl. I. A.* 1932, p. 35—41.
493. COLANI, M.: — *Le protonéolithe*. *Præhist. As. Or.*, I, p. 93—5, 1 pl., 1 ill.

The appearance of protoneolithic mixed with palæolithic implements in Tonkin and part of Annam seems to indicate a contact of two civilisations (presumably of Melanesian and Indonesian affinity).

494. COLANI, M.: — *Différents aspects du néolithique indochinois*.
Præhist. As. Or., I, p. 97—9, 2 pl.

495. COLANI, M.: — *Divers modes de sépultures néolithiques et proto-historiques en Indochine*.
Præhist. As. Or., I, p. 101 f., 1 pl.

496. COLANI, M.: — *Champs de jarres monolithiques et de pierres funéraires du Tran-ninh (Haut-Laos)*.

Præhist. As. Or., I, p. 103—28, 12 pl., 14 ill.

I. Description of the groups of monolithic urns and sepulchral stones of Tran-ninh. II. Detailed study of the largest and best made pieces, the urns of Ban Ang and their covers. III. Some general observations (legends, historical data, connexions with other civilisations).

497. CORAL-RÉMUSAT, G. de: — *Concerning some Indian Influences in Khmer Art as exemplified in the borders of pediments*.
Ind. Art & L., VII, 2, p. 110—21, pl. XXXIV—XL.

The authoress traces the slow evolution of the border of the Khmer pediments, an ornamental motif borrowed from India, which the Khmers completely transformed.

498. CORAL RÉMUSAT, G. de: — *Influences javanaises dans l'art de Roluoh (IXe siècle) et influences de l'art de Roluoh sur le temple de Bantây Srëi (Fin du Xe siècle)*.

J.A., CCXXIII, pt. 1, p. 190—2: Annexe au procès-verbal de la séance du 12 Mai 1933.

„Certains motifs qui apparaissent au IXe siècle et dont les germes n'existaient pas dans la décoration préangkorienne, selon nous, sont dues à des influences venues de Java... Il est très normal que ces influences se manifestent dans les monuments du Phnom Kulèn (Mahendraparvata) et de Roluoh, les capitales de Jayavarman II, qui venait de

Java... On a beaucoup parlé de la volonté d'archaïsation des sculpteurs de Bantây Srëi, qui a soulevé des problèmes difficiles. Ce sanctuaire est daté aujourd'hui de la fin du Xe siècle. A notre avis, il s'agit d'un retour, non pas aux thèmes préangkoriens, mais à ceux de Roluoh.”

499. Prince DHANI NIVAT: — *The Inscriptions of Wat Phra Jetubon*.

J. Siam S., XXVI, pt. 2, p. 143—70, 12 pl., 1 map.

An account of this Bangkok sanctuary, rebuilt in 1801 by King Rāma I and restored by King Rāma III, of its buildings, paintings and especially of its inscriptions. (Cf. *An. Bibl. I.A.* 1932, no. 572).

500. DUROISELLE, Chas.: — *Excavations at Hmawza*.
A. R. Arch. Surv. 1928—29, p. 105—9, pl. li-lii.

32 mounds were explored revealing the remains of *stūpa* and burial mounds and yielding bronze and small gold images, and votive tablets of the 5th—10th centuries.

501. DUROISELLE, Chas.: *Explorations at Pagan and Mandalay*.

A. R. Arch. Surv. 1928—29, p. 109—13, pl. li—lii.

Pagan: — Excavations were carried out at the site of a Buddhist establishment near the Tilominlo Temple; a terracotta of an unidentified figure in *vajrāsana* position, having an abnormally big belly, and votive tablets in mixed Talaing-Pali (12th—13th centuries) were found in a relic chamber. — *Myinpagan*: — Images of Śiva and Gaṇeśa with an inscribed stone, 1215 A.D. — *Mandalay*: — In an ancient mound at Nyaung-gon a relief with scenes from the life of Buddha, in the South-Bihar style, 11th—13th centuries, was eventually found.

502. EVANS, I. H. N.: — *An Ancient Cornelian Bead from Pahang*.

J. Mal. Br. R.A.S., XI, pt. 2, p. 146 f., 1 ill.

503. * [FINOT, L.: — *Inscriptions du Cambodge*, V, 1931].

Rev.: *JRAS.* 1933, p. 947, by C. O. BLAGDEN.

504. FINOT, L.: — *Une inscription vishnouite d'Ankor*.
BEFEO, XXXII, p. 1—5.
The fragments of inscriptions from Kôk Thlok and Prâh Pithu (see *An. Bibl. I. A.* 1930, no 566) are parts of one and the same stone. Yaśodharagiri cannot be identified with Phimeanākās, but must be Phnom Bakhèn.
505. GARDNER, G. B.: — *Notes on some Ancient Gold Coins from Fohore River*.
J. Mal. Br. R.A.S., XI, pt. 2, p. 171—6, 1 pl.
506. GARDNER, G. B.: — *A Coin from Kedah*.
J. Mal. Br. R.A.S., XI, pt. 2, p. 184, 1 ill.
Silver-copper coin of Mukarram Shāh, 1665 A.D.
507. GASPARDONE, E.: — *Deux inscriptions chinoises du Musée de Hanoi*.
BEFEO, XXXII, p. 475—80.
Discussion of two funeral inscriptions, one dated 1207 A.D., the other in the 24th year of the reign of Lí Anh Tôn, being one of the earliest Chinese inscriptions preserved in Annam.
508. * [GOLOUBEV, V.: — *L'âge du bronze au Tonkin et dans le Nord-Annam*]. See: *An. Bibl. I. A.* 1932, no. 564.
Rev.: *OAZ*, N. F., IX, p. 48 f., by L. REIDEMEISTER.
509. GOLOUBEV, V.: — *Sur l'origine et la diffusion des tambours métalliques*.
Præhist. As. Or., I, p. 137—50, 1 pl., 7 ill.
Chinese elements in the decoration of Indochinese 'kettle-drums'. Bronze 'kettle-drums' are the reproduction in metal of drums of perishable material combined with their pedestal. The Indonesian 'kettle-drums' originate from Indochina.
510. GOURDON, H.: — *L'art de l'Annam*. [Les Arts Coloniaux, par M. A. MAYBON]. Paris: E. de Boccard, 1933. 8vo, 75 p., 16 pl.
Rev.: *Bul. Amis de l'Or.*, no. 14/15, p. 90 f.: "Henri GOURDON, qui aime et connaît l'Indochine mieux que personne, s'est admirablement acquitté de la tâche difficile....
- Le texte si judicieux est fort intéressant d'un bout à l'autre. Il n'a pas cherché à dissimuler tout ce que l'Annam doit à la Chine, mais il a évité de faire un traité d'art chinois".
511. * [GROSLIER, G.: — *Les collections khmères du Musée Albert Sarraut à Phnom-Penh*, 1931]. See: *An. Bibl. I. A.* 1931, no. 557.
Rev.: *JRAS*, 1933, p. 208 f., by C. O. BLAGDEN.
Art. As., IV, nos. 2/3, 1930—2, p. 176 f., by A. SALMONY; "...eine wertvolle Bereicherung der Wissenschaft. Mit erstaunlicher Schärfe werden brahmanische und buddhistische Kunstformen von einander getrennt."
512. HARROWER, J. Gordon: — *Skeletal Remains from the Kuala Selinsing Excavations, Perak, Malay Peninsula*.
J. Mal. Br. R.A.S., XI, pt. 2, p. 190—210, 5 pl., 3 tables.
"The people who were buried in the canoes were of Proto-Malayan origin with a Negrito cross, or sometimes even pure Negritos."
513. H[OBSON], R. L.: — *A Sculpture from Indochina*.
Brit. Mus. Qly., VIII, p. 9, 1 pl.
A many-headed Lokesvara, Khmer, c. 12th century.
514. * [Indochine. Ouvrage publié sous la direction de M. Sylvain LÉVI, 1931]. See: *An. Bibl. I. A.* 1932 no. 570.
Rev.: *JRAS*, 1933, p. 944 f., by C. O. BLAGDEN: "not only interesting but authoritative."
515. * *Inscriptions du Cambodge*. Publiées sous les auspices de l'Académie des Inscriptions et Belles-lettres par L. FINOT. Vol. V. Paris: Geuthner, 1931 [omitted in *An. Bibl. I. A.* 1931]. 4to, pl. 202—43.
Continued from *An. Bibl. I. A.* 1929, no. 484.
516. KHEMKA "CHANDRA", Dharm Chandra: — *Śve-dagon Pagoda* [The Shwe Dagon Pagoda. In Hindi].
Gaṅgā, Jan. 1933, p. 175—82, ill. nos. 141—7.

517. LANGHAM-CARTER, R. R.: — *Alompra's Shwebo*.

J. Burma Res. S., XXIII, pt. 1, p. 1—12, 2 sketchmaps.

A political and topographical history of the Burmese city of Moksobo-Shwebo before and during the reign of King Alompra.

518. LINEHAN, W.: — *Source of the Malacca, Johore and Pahang Genealogies in the Bustān-al-Salātīn*.

J. Mal. Br. R.A.S., XI, pt. 2, p. 144.

"The extract affords a strong indication that the account of the Peninsular Sultāns given in the Bustan is largely derived from the Sejarah Melayu."

519. LINGAT, R.: — *History of Wat Pavaraniveṣa*. *J. Siam S.*, XXVI, pt. 1, p. 73—102, 3 pl., 1 map.

History and description of the Pavaraniveṣa Temple and Monastery at Bangkok, founded in 1827 by Prince Śakti.

520. MACLEAN, J. A.: — *A Stone Terminal from Cambodia*.

Parnassus, V, p. 15—20.

A Nāga terminal from Angkor.

521. MAJUMDAR, R. C.: — *La paléographie des inscriptions du Champa*.

BEFEO, XXXII, p. 127—39, 1 pl.

List of alphabets. The evolution of the alphabets. Styles of writing. Local characteristics. The origin. — Palæographical evidence proves that the first Indian colonists in Champa originated from the central part of N. India. The writing of the 4th—6th cent. A. D. exhibits a strong influx of Pallava elements. In the 8th—10th cent. the South-Indian type of writing is abandoned, the older forms being retaken. After the 8th cent. no direct influence of Indian alphabets can be noticed.

522. MARCHAL, H.: — *Reconstruction of the Southern Sanctuary of Bantāy Srēi*.

Ind. Art & L., VII, p. 129—33, pl. XLIII—XLVII.

A first attempt to apply the methods of reconstruction used by the Archæological

Service of the Netherlands Indies to a Khmer temple (*Cf. An. Bibl. I. A.* 1932, p. 40 f., pl. IX).

523. [*MAY, R. le: — *The Coinage of Siam*. Bangkok, 1932]. See: *An. Bibl. I. A.* 1932, no. 577.

Rev.: *BEFEO*, XXXII, p. 539 f. by G. CÆDÈS: "... se recommande par les qualités qui sont propres à son auteur: patience dans la recherche, précision dans la description, prudence dans les déductions."

524. MAY, R. Le: — *The Ceramic Wares of North-Central Siam*.

Burlington Magazine, LXIII, no. 367 & 368, p. 156—66, 202—11, 6 pl.

I. Introduction. — II. The historical problem. — III. The Chino-Siamese wares of Sawankalōk. — "From a chronological point of view, I sum up the early ceramic history of Central Siam as follows: 1. Pitsanulōk and elsewhere: T'ai kilns, unglazed earthenware, from early times. 2. Chaliang (old Sawankalōk, pre-Chinese): T'ai kilns. Thin glazed stoneware, green and brown, usually no decorations, 11—13th centuries. 3. Suk'ot'ai: Chinese kilns, hard thick stoneware painted with slip and decoration in black and brown with thin covering of glaze, beginning 14th century. 4. Sawankalōk: Chino-Siamese kilns, hard thick stoneware rising to porcelain with incised and painted decoration.

525. MC CALLUM, J. L.: — *Old Kingdom of Pegu*. *J. Burma Res. S.*, XXIII, pt. 3, p. 130.

On the first edition (1617) of the Spanish Chronicle of Pegu composed by the Captain Salvador Ribeyro de Souza and translated by A. MACGREGOR, *J. Burma Res. S.*, XVI.

PARANAVITANA, S.: — *Devanagala Rock-inscription of Parākramabāhu I*. See above, no. 482.

PARANAVITANA, S.: — *Religious Intercourse between Ceylon and Siam in the 13th—15th centuries*. See above, no. 485.

526. PARMENTIER, H.: — *Notes d'archéologie indochinoise*. IX. *Nouveaux tambours de bronze*. *BEFEO*, XXXII, p. 171—82, 2 pl., 1 ill.

Description of a number of 'kettle-drums' not yet published before.

527. PARMENTIER, H.: — *L'art présumé du Fou-nan. BEFEO*, XXXII, p. 183—9, 3 pl.

The author regards the simplest type of primitive Khmer architecture as a remnant of the art of Fu-nan. He points out a number of elements in early Khmer art which have disappeared in the classic period and may have been borrowed from Funan.

528. PEYSSONNAUX, J. H.: — *Carnet d'un collectionneur: Objets nationaux japonais retrouvés au Tonkin, en Cochinchine, au Cambodge, en Annam, et provenant des anciennes colonies japonaises en Indochine: les miroirs de bronze. Btin Amis V. Hué*, XX, p. 261—82, 7 pl.

Japanese mirrors brought to Indochina during the 16th and 17th centuries.

529. *PRÆHISTORIKA ASIÆ ORIENTALIS. I. Premier Congrès des Préhistoriens d'Extrême-Orient, Hanoi (1932). Hanoi: Imprimerie d'Extrême-Orient, 1932. 8vo, 155 p., 42 pl., 21 ill.

Procès-verbal des séances et réunions (p. 3—15). Speeches by G. GEDÈS, P. PAGÈS, F.-A. THALAMAS, P. VAN STEIN CALLENFELS, A. LOCHARD. — Les Océaniens, by P. RIVET (p. 35—46). — Les phénomènes géologiques récents et le préhistorique indochinois, by J. FROMAGET (p. 47—61). — A Contribution to the Prehistory of Honkong and the New Territories, by C. M. HEANLY and J. L. SHELLSHEAR (p. 63—76, 14 pl.). — Vorläufiger Bericht über die Chronologie der Jōmon-Kultur der Steinzeit im Kantō (Mittel-Japan), by ŌYAMA Kashiwa. (p. 77—90, 8 pl.). — Restes néolithiques de la Mandchourie méridionale et de la Mongolie orientale, by TORII Ryūzō. (p. 91 f.). — A Tabular History of the Philippine Population as known at the present time from combined historical, ethnographical and archæological studies, by H. O. BEYER (p. 129—35). — See further above, nos. 493—6 and 509.

530. PRZYLUŚKI, J.: — *Pradakṣiṇa et prasavya en Indochine.*

Festschr. Winternitz, p. 326—32.

„Pour comprendre les bas-reliefs [d'Angkor Vat] on doit les suivre en ayant le centre à sa gauche, ce *prasavya* . . . ne peut s'expliquer que par le caractère funéraire d'Angkor Vat.”

531. [RAY, N. R.: — *Brahmanical Gods in Burma*, 1932]. See: *An. Bibl. I. A.* 1932, no. 591.

Rev.: *JB&ORS*, XIX, p. 347 f., by K. P. JAYASWAL: “conveniently brought together . . . the plates are not very good.”

532. SAN Baw U: — *My Rambles amongst the Ruins of the Golden City of Myauku. Ch. IX. J. Burma Res. S.*, XXIII, pt. 1, p. 13—25.

An account of the exile and death of the Mughal prince *Shāh Shujā*^c, the son of *Shāhjahān*, according to the Arakanese chronicle.

533. SARASIN, F.: — *Prehistorical Researches in Siam.*

J. Siam S., XXVI, pt. 2, p. 171—202, 23 ill.

A report on excavations undertaken by the author at Tam Pra, Chiengrai; Chom Tong, Chiengmai; and Tam Kradam, Lopburi. The finds revealed a palæolithic civilisation nearly related to that of the Hoabinhians which belonged to a Protomelanesian population.

SASTRI, K. A. Nilakantha: — *The Takua-pa (Siam) Tamil Inscription*. See above, no. 291.

534. SEIDENFADEN, E.: — *Additional Note to “A Siamese Account of the Construction of the Temple on Khao Phanom Rung”.*

J. Siam S., XXVI, pt. 1, p. 125—7. Cf. *An. Bibl. I. A.* 1932, no. 594.

535. **[Le temple d'Angkor Vat. Paris: 1932]*. See: *Ann. Bibl. I. A.* 1932, no. 598.

Rev.: *OLZ*, XXXVI, p. 333 f., by L. BACHHOFFER.

J. d. Savants, 1933, p. 139 f., by J. BACOT. *OAZ*, IX, p. 124, by [W]. C[OHN]: “Der nächste Schritt wäre jetzt eine stilkritische Untersuchung der Reliefs.”

Art. As., IV, nos. 2/3, 1930—2, p. 175 f.,

by A. SALMONY: "Die ganze Veröffentlichung ist ein Kunstwerk, würdig des unvergleichlichen Monuments."

536. TROUVÉ, G.: — *Etude sur le Prei Pràsàt, le Pràsàt Kōmnāp et l'édicule qui abritait la cinquième stèle inscrite du Bārāy Oriental. BEFEO, XXXII, p. 113—6, 5 pl., 16 ill.*
Architectural description.

537. * [WALES, H. G. Quaritch: — *Siamese State Ceremonies, their History and Function*. London, 1931]. See: *An. Bibl. I. A. 1932*, no. 603a.

Rev.: *BEFEO*, XXXII, p. 530—8, by G. CÆDÈS: "Ecrit à la veille d'un changement de régime qui a modifié profondément le caractère de la monarchie siamoise, ce livre fixe pour la postérité le souvenir de rites séculaires qui ne tarderont pas à tom-

ber en désuétude: oeuvre éminemment utile...." "Dans un ouvrage sur un pareil sujet, les imperfections sont inévitables. J'en ai relevé un assez grand nombre que je vais énumérer."

538. WILKINSON, R. J.: — *The Sri Lanang Pedigree*.

J. Mal. Br. R.A.S., XI, pt. 2, 148 f.

Some corrections in the Bendahara Genealogy. "Tun Ali was an Indian merchant who engineered a coup d'état in Malacca and was ennobled (as Sri Nara Diraja) by Muzaffar Shāh, whom he put on the throne."

539. WINSTEDT, R. O.: — 'Abdu'l-Jalil, Sultan of Johore (1699—1719), 'Abdu'l-Jamal Temenggong (ca. 1750) and Raffles' Founding of Singapore.

J. Mal. Br. R.A.S., XI, pt. 2, p. 161—5.



V. INDONESIA

540. BERNET KEMPERS, A. J.: — *The Architectural Description of the Barabudur*.
An. Bibl. I.A. 1931, p. 33 f.
 Review of the second volume of the Barabudur monograph by N. J. KROM and T. VAN ERP.
541. *BERNET KEMPERS, A. J.: — *The Bronzes of Nālandā and Hindu-Javanese Art*.
Bijdr., XC, p. 1—88, 33 ill. on 22 pl., 2 figs.
 Published separately: Leyden: E. J. Brill, 1933. — Price: 2.50 guilders.
 Introduction (relations between Nālandā and the Archipelago). The bronzes in general. — Iconography. — Details of dress, ornamentation, etc. — Conclusions: The Nāl. bronzes belong to Pāla art. Hindu-Jav. bronzes in general have not developed from Pāla art, but the latter has provided Java with a number of motifs and types. These, once admitted into Hindu-Jav. art, have developed according to the rules of their new sphere. Pāla influence in Eastern Javanese stone sculptures.
 Rev.: *Tschr. Bat. Gen.*, LXXIII, p. 379—87, by F. D. K. B[OSCH]. (Dr. B. accepts the principal conclusions of the article; some corrections and remarks on the chronology of Pāla influence).
JB&ORS, XIX, p. 416 f., by K. P. JAYASWAL: "thoughtful, logical, and cautious method."
Elsevier's Geïllustreerd Maandschrift, July 1933, p. 66, by J. S[LAGTER].
Maandbl. beeld. k., X, p. 221 f., by TH. B. V[AN] L[ELYVELD].
Ind. Gids, L.V, 1, p. 766 f., by E. J. B[EEKMAN].
Nieuwe Rotterdamsche Courant, 16th May 1933.
Man, XXXIII, p. 187, by K. de B. C[ODRINGTON].
542. *BERNET KEMPERS, A. J. — *De beelden van tjandi Djago en hun Voor-Indisch prototype*. [The Statues of Chaṇḍi Jago and their Indian prototype].
Maandbl. beeld. k., X, p. 173—9, 4 ill.
 The prototype of the group of Avalokiteśvara and his four attendants from ch. Jago (Eastern Java) is found in a fragmentary statue from Nālandā.
543. BERNET KEMPERS, A. J.: — *Een Oud-Javaansche Lamp* [An Ancient Javanese Lamp].
Mededeelingen van den Dienst voor Kunsten en Wetenschappen der Gemeente's-Gravenhage, III, 2, p. 19—23, 2 ill.
 East-Javanese bronze lamp, decorated with a Garuḍa carrying a female figure, in the Municipal Museum, the Hague.
544. BERNET KEMPERS, A. J.: — *Nālandā Bronzes*.
Ned. Ind. O. & N., XVIII, p. 347—54, 393—400, 27 ill.
 Résumé of above, no. 541.
545. BERNET KEMPERS, A. J.: — *Oud-Javaansche bronzen in de collectie Bianchi te Amsterdam* [Ancient Javanese Bronzes in the collection of Mr. J. W. Bianchi, Amsterdam].
Ned. Ind. O. & N., XVIII, p. 465—8, 6 ill.
546. BERNET KEMPERS, A. J.: — *Voor-Indische invloed op de Oost-Javaansche kunst* [Indian Influence on the art of Eastern Java].
Oostersch Genootsch., 7th Congress, p. 40.
547. BERNET KEMPERS, A. J.: — *Aanvullende gegevens betreffende de voormalige collectie Dieduksman* [Supplementary notice concerning the collection formerly of Mr. Dieduksman].
Tschr. Bat. Gen., LXXIII, p. 216—9.

Objects originating from Mr. D. in the Leyden Mus., Folkwang Mus. and in the collections of Mr. KROOK and Mrs. DENTZ VAN SCHAİK.

548. BOSCH, F. D. K.: — *Het bronzen Buddha-beeld van Celebes' Westkust*. [The Buddha statue of bronze discovered on the West-coast of Celebes].

Tschr. Bat. Gen., LXXIII, p. 495—513, 4 ill.

The statue presumably has been imported from Amarāvati.

549. CAREY T. F.: — *Two early Muslim Tombs at Brunei*.

J. Mal. Br. R. A. S., XI, pt. 2, p. 183, 1 pl.

Their dates are A.D. 1432 and 1499.

CHAKRAVARTI, N. P.: — *India and Java*. II. See below, no. 550.

550. *CHATTERJEE, B. R.: — *India and Java* (*Greater India Society Bulletin*, no 5). 2nd ed., revised and enlarged, Calcutta: Prabasi Press, 1933. 8vo, 55, 87 p.

Pt. I: History (an outline of Indo-Javanese history; Śrīvijaya – the empire of the Śāilendra monarchs of Sumatra; Java and Sumatra in Indian literature; The *Rāmāyaṇa* in Java; Fall of the last Hindu kingdom of Java; The *Mahābhārata* and the Wayang in Java; Tantrism in Cambodia, Sumatra and Java). — Pt. II: Inscriptions (by — and N. P. CHAKRAVARTI) (1. Introductory; 2. The Sanskrit Inscriptions of the Malay Peninsula and the Indian Archipelago).

CORAL-RÉMUSAT, G. de: — *Influences Javanaises dans l'art de Rolih, etc.* See above, no. 498.

551. COWAN, H. K. J.: — *Lāmuri-Lambri-Lawri-Rām(u)li-Lau-li-Lan-wu-li-Nan-po-li*.

Bijdr., XC, p. 421—4.

Lāmuri, etc. (the name of Achèh in documents before the arrival of the Portuguese) = Lam-puri, equivalent of *dalam* ('in, within').

552. CRUCQ, K. C.: — *De figuren op het achtste terras van Tjandi Tjeta*.

Tschr. Bat. Gen., LXXII, p. 151—3, 1 pl.

Discussion of the remarkable figures carved on the eighth terrace of Chaṇḍi Chēṭa (East Java) which according to Dr. C. indicate the year 1373 Ś., presumably the date of the foundation of the Chaṇḍi.

553. CRUCQ, K. C.: — *Een relief in het Bataviaasch Museum, afkomstig van Tjandi Tigawangi* [A relief from Chaṇḍi Tigavangi in the Bat. Mus.].

Tschr. Bat. Gen., LXXIII, p. 126—8, 1 pl.

Mus. Bat. 5616, a relief representing a tortoise entwined by serpents and some other symbols.

554. DAMSTÉ, H. T.: — *Levensbericht van Louis Constant Westenek, 2 Februari 1872—2 Mei 1930* [Biography of L. C. W.].

Handelingen en Levensberichten van de Maatschappij der Nederlandsche Letterkunde te Leiden, 1932—33. Leyden: E. J. Brill, 1933, p. 183—94.

An obituary notice.

555. DAPPEREN, J. W. van: — *Tegalsche edelsmeden* [Gold-smiths in Tegal].

Ned. Ind. O. & N., XVIII, p. 137—52, 19 ill.

P. 137—41, 150 on ancient fingerings.

556. DAPPEREN, J. W. van: — *Nog iets over de toudeltaschjes* [A further note on tinder-boxes].

Ned. Ind. O. & N., XVIII, p. 195—7, 3 ill.

Chinese objects imported into ancient Java.

DUYVENDAK, J. J. L.: — *Nieuwe gegevens betreffende de Chineesche maritieme expedities tijdens de Ming Dynastie*. See below, no. 685.

557. ERP, Th. van: — *Het Nieuwenkamp-meer om den Boroboedoer* [Mr. Nieuwenkamp's Lake around Barabudur].

Algemeen Handelsblad, 9 Sept. 1933. Cf. below no. 580.

Messrs NIEUWENKAMP and VAN ERP continue their controversy cerning the question whether Barabudur was built in a lake, as Mr. N. suggests, or not.

558. ERP, Th. van: — *Een merkwaardige Garoeda-voorstelling op een Hindoe-Javaansche bronzen hangklok* [An interesting representation of Garuḍa on a Hindu-Javanese bronze bell]. *Bijdr.*, XC, p. 259—65, 4 pl.
Ghaṇṭā in the possession of Mr. HASSELMAN, The Hague, crowned by a Garuḍa carrying a female figure.
559. ERP, Th. van: — *Een bronzen Mandjoecri-beeldje* [Bronze statuette of Mañjuśrī]. *Maandbl. beeld. k.*, X, p. 115—7, 2 ill.
 Bronze figure (Central Java, 8th—10th cent.) acquired by the 'Princesse-Hof', Leeuwarden.
560. E[RP], T. van: — *Nieuwe aanwinst in bruikleen van een Boeddhakop van den Barabodoer*. *Maandbl. beeld. k.*, X, p. 253—6, 2 ill.
 Buddha-head from Barabudur in the Mus. of Asiatic Art, Amsterdam.
561. E[RP], T. van: — *Verrassende vondst op Celebes: een bijna levensgrootte bronzen Boeddha*. *Maandbl. beeld. k.*, X, p. 317 f., 1 fig.
 Discovery of a large bronze statue of Buddha in Celebes.
562. FERRAND, G.: — *Zābag*. *Enc. Isl.*, fasc. S., p. 1182 f.
 A survey of Arab and other medieval reports about the island of Zabag (Java).
563. GALESTIN, Th. P.: — *The Story of the Buddha on the Stūpa of Barabudur*. *Ned. Ind. O. & N.*, XVIII, p. 433—48, 14 ill.
564. GALESTIN, Th. P.: — *Iets over de vaartuigen in de reliëfs der Hindoe-Javaansche kunst* [Boats and ships in Hindu-Javanese reliefs]. *Oostersch Genootsch.*, 7th Congress, p. 39.
 Reliefs of the Maṅgalachetī Pagoda at Pagan, of Barabudur (1st gall., nos. 51—4) and of Sānchi are representations of the Samuddavāṇija-jātaka.
565. GARDNER, G. B.: — *Notes on two uncommon Varieties of the Malay Kris*. *J. Mal. Br. R.A.S.*, XI, pt. 2, p. 178—82, 1 pl.
 Kēris Majapahit and Kēris Pichit.
- GHOSH, Devaprasad: — *Relation between the Buddha images from Orissa and Java*. See above, no. 148.
566. * [HEINE-GELDERN, R.: — *Urheimat und früheste Wanderungen der Austronesier*, 1932]. See: *An. Bibl. I.A.* 1932, no. 632.
 Rev.: *BEFEO*, XXXII, p. 576—80, by M. COLANI: "on doit féliciter M. HEINE-GELDERN de son beau travail."
567. [HEINE-GELDERN, R.: — *Die Megalithen Südostasiens und ihre Bedeutung für die Klärung der Megalithenfrage in Europa und Polynesien*]. See: *An. Bibl. I.A.* 1928, no. 35a.
 Rev.: *Djāwā*, XIII, p. 184 f., by W. F. STUTTERHEIM.
568. * [HOOP, A. N. J. Th. à Th. van der: — *Megalithic Remains in South-Sumatra*. Zutphen: 1932]. See: *An. Bibl. I.A.* 1932, no. 634.
 Rev.: *Man*, XXXIII, p. 104, by C. G. S. Koloniaal Weekblad, 19 January 1933, by P. A. F. BLOM.
BEFEO, XXXII, p. 573—6, by M. COLANI: "En lisant ce bel ouvrage, on admire le sens critique de l'auteur, son érudition et la justesse de son esprit."
Djāwā, XIII, p. 185 f., by W. F. STUTTERHEIM.
Tijdschr. Aardrijksk. Gen., 2nd ser., XLIX, p. 279—81, by N. J. KROM (remarks on details).
Anthropos, XXVIII, p. 537—9, by C. FÜRER-HAIMENDORF.
569. HOOP, A. N. J. Th. à Th. van der: — *Voor-Hindoesche Oudheden in Zuid-Sumatra* [Pre-Hindu Antiquities in South Sumatra]. *Tijdschr. Aardrijksk. Gen.*, 2nd ser. XLIX, p. 119—21.
 Abstract of a lecture.
570. *Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen. Jaarboek 1933*. Bandoeng: A. C. Nix & Co, 8vo, 436 p., ill.
 P. 24—194: Minutes of the proceedings of the Direction, 6 Dec. 1926—28 Nov. '32 — p. 179—202: Reports of the sections — p. 205—15: De praehistorische verzameling [History and present state of] the Prehistoric

- collection (of the Batavia Museum)], by P. V. van STEIN CALLENFELS — p. 216—24: *Archaeologische Verzameling, Lijst van Aanwinsten 1930—1932* [Acquisitions of the Archæological Section of the Bat. Mus., nos. 6013—53] — p. 225—30: *Keramische Verzameling* [The Ceramic collection of the Bat. Mus.], 7 pl.
571. *KROM, N. J.: — *Hindoe-Javaansche Geschiedenis*, 1931]. See: *An. Bibl. I.A. 1931*, no. 632.
Rev.: *JRAS*, 1933, p. 484, by C. O. BLAGDEN: "it would be very desirable to have an English version of it."
572. K[ROM], N. J.: — *Antiquities of Palembang. An. Bibl. I.A. 1931*, p. 29—33, pl. X—XII.
Among Sumatran antiquities of Śrīvijaya two groups can be distinguished: that of Jambi and that of Tapanuli and adjoining districts ('Śailendra art'), both exhibiting a strong influence of Java. In Palembang, side by side with 'Śailendra art', specimens of a different, un-Javanese type have been found which partly exhibit the influence of the Amarāvati region.
573. *KROM, N. J.: — *Het Karmawibhangga op Barabudur* [The K. as represented in the reliefs of the covered basement of B.]. *Mededeelingen der Koninklijke Akademie van Wetenschappen, afd. Letterkunde*, LXXVI, series B, no. 8, p. 215—83.
Detailed comparison of the text of the K., published by M. LÉVI (see: *An. Bibl. I.A. 1932*, no. 642) and the reliefs. The text followed by the sculptors seems to be better and more concise than the text known to us. As far as may be judged from the bas-reliefs, it contained a summary of the deeds leading to one and the same result, followed by one of the various results originating from one deed. The definitions and commentary of M. LÉVI's text are lacking.
574. *LÉVI, S.: — *Mahākarmavibhaṅga (La grande classification des actes) et Karmavibhaṅgapadeśa (discussion sur le Mahā Karmavibhaṅga)*. Paris: 1932]. See: *An. Bibl. I.A. 1932*, no. 642.
Rev.: *ZDMG*, n.s., LXXXVII, p. 97 f., by W. PRINTZ.
Ind. Gids, LV, 1, p. 473 f., by J. Ph. VOGEL.
Tschr. Bat. Gen., LXXIII, p. 375—9, by F. D. K. B[OSCH].
575. MELLEMA, R. L.: — *Nog eens: de droom van den heer Nieuwenkamp* [Once more: the dream of Mr. Nieuwenkamp]. *Ned. Ind. O. & N.*, XVIII, p. 62—5, 4 ill.
With the aid of some photographs of Barabudur the author contests the view of Mr. N. that this monument must have been erected on an island in a lake, see: *An. Bibl. I.A. 1931*, nos. 616, 637; 1932, no. 644. Cf. above, no. 557 and below, 580.
576. MOENS, J. L.: — *Het Berlijnsche Ardhanāri-beeld en de bijzettingenbeelden van Kṛtanāgara* [The statue of Ardhanāri in the Berlin Museum and the funeral statues of K.]. *Tschr. Bat. Gen.*, LXXIII, p. 123—50, 3 ill.
The statue in question (cf. below, no. 595 and *An. Bibl. I.A. 1932*, no. 657) is not an image of Kṛtanāgara, but presumably of Ken Angrok. Remarks on Javanese Buddhism during the reign of the former. Cf. below, no. 599.
577. MOOJEN, P. A. J.: — *Kunst op Bali. Inleidende studie tot de bouwkunst* [Introductory Studies to the Architectural Art of Bali. In Dutch]. The Hague: 1926. See: *An. Bibl. I.A. 1929*, no. 542.
Rev.: *Bul. Amis de l'Or.*, no. 14/15, p. 91 f.: "Cet ouvrage comblera une lacune importante, tout en épuisant, je crois, le sujet."
578. MUS, P.: — *Barabudur. Les origines du stūpa et la transmigration, essai d'archéologie religieuse comparée. BEFEO*, XXXII, p. 269—439, ill. (to be continued).
P. 269—352: a critical examination of all the theories hitherto put forward. The theory of M. MUS himself (in its complete form, not yet published entirely) has been summarized by M. CÉDÈS, *Ind. Art & L.*, VIII, 1934, p. 33 f.: "In the closed or esoteric cosmologies of ancient Asia, the sky is a solid vault covering the world, considere

as a mountain whose pyramidal tiers sustain the divers orders of creatures. According to these ideas the architectural microcosm of Barabudur is formed by a bare cupola surrounding on every side the pyramid within. This latter is loaded with images symbolizing the infinite variety of creatures. One container: the sky; one contained: the world it covers.

..... what we have before our eyes is the upper part of the hemisphere, corresponding to the *arūpa* and *rūpadhātu*, the *kāmadhātu* disappearing under the rubble work of the terrace that intervenes. And this gives M. MUS the meaning of the very name Barabudur 'vihāra of the secret appearing'.

..... Barabudur is the realization in space of a maṇḍala of stone, a sculptured maṇḍala ..."

579. NAERSSSEN, F. H. VAN: — *De Saptopapatti. Naar aanleiding van een tekstverbetering in den Nāgarakṛtagāma* [The Saptopapatti. With reference to an emendation in the Nāgarakṛtagāma text].

Bijdr., XC, p. 239—58.

Detailed discussion of a board of five Śivaitic and two Buddhist functionaries mentioned in a number of inscriptions from East Java and in the Nāgarakṛtagāma (83: 2).

580. NIEUWENKAMP, W. O. J.: — *De omgeving van den Boroboedoe een meer?* [Was Barabudur built on an island in a lake?]. *Algemeen Handelsblad*, 9 Sept. 1933. See above, no. 557.

581. *Oudheidkundige Dienst in Nederlandsch-Indië* [The Archæological Survey of Netherlands India]. *Ind. Gids*, LV, 2, p. 1045—7.

Review of articles in Dutch papers regarding the utility of the Arch. Survey.

582. POERBATJARAKA, [R. Ng.]: — *Ingezonden. Djâwâ*, XIII, p. 238.

Note on an inscription discussed by Dr. STUTTERHEIM, see: *An. Bibl. I. A.* 1932, no. 659.

583. POERBATJARAKA, [R. Ng.]: — *Enkele oude*

plaatsnamen [Some ancient names of localities].

Tschr. Bat. Gen., LXXIII, p. 514—20.

Watukura, Awu-awu langit, Sannaha, Daksa, Watu humalang.

584. *RAMACHANDRAN, T. N.: — *Selected Examples of Hindu-Javanese Sculpture. Three Scenes from the Ramayana.*

Triveni, Madras, V, no. 4, p. 397 f, 3 pl.

A description of some reliefs from Prambanam.

585. ROORDA, T. B.: — *Zur Erinnerung an die zerstörten hindu-javanischen Kunstwerke auf der Pariser Kolonialausstellung 1931.*

OAZ, N.F., IX, p. 98—103, pl. 18 f. Cf. *An. Bibl. I. A.* 1931, no. 604.

586. SARKAR, Himansubhusan: — *Dvīpamaya Bhārater Bauddha Sāhitya o Mahāyān Dharma-mat* [Buddhist Literature of Indonesia and Mahāyānism. In Bengali].

Prabāsi, Māgh 1340 V.S.

587. SCHNITGER, F. M.: — *De vorm van den Baraboedoe* [The Shape of Barabudur].

Elsevier's Geïllustr. Maandschrift, LXXXV, p. 23—31, 84—93, 9 ill.

Survey of various theories concerning the shape of B.

588. SCHNITGER, F. M.: — *De Mendoet-tempel op Java.*

Elsevier's Geïllustr. Maandschrift, LXXXV, p. 235—42, 5 ill.

Description of Chaṇḍi Mëndut, Central Java.

589. SLEEN, W. G. N. van der: — *Antiquités mégalithiques dans le Sud de Sumatra.*

Ned. Ind. O. & N., XVIII, p. 177—86, 10 ill.

The author points out the conformity in type of the people represented in the megalithic remains of Sumatra with those shown in the reliefs of Cambodia.

590. STEIN CALLENFELS, P. V. van: — *The Bas-reliefs of the Hindu-Javanese Temples.*

Ind. Art & L., VII, p. 14—6, pl. I—V.

Abstract of a lecture,

591. *STUTTERHEIM, J. F.: — *De teekeningen van Javaansche oudheden in het Rijksmuseum van Ethnografie*. Leyden: "Luctor et emergo" (not for sale). 8vo, 176 p.

Discussion of the drawings of Hindu-Javanese antiquities, preserved in the Leyden Museum of Ethnography (Diëng, Gêdong Sanga, Barabudur, Prambanan, Singasari, miscellaneous, Tjupuwatu, Selagriya, Pawon, Mendut, etc.). In Dutch with an English summary (p. 168—70).

592. STUTTERHEIM, W. F.: — *Oudheidkundige Aanteekeningen* [Archæological Notes], XXIX—XXXVIII.

Bijdr., XC, p. 268—99, 1 pl.

XXIX. *Tjandi Lara Djonggrang en Oost-Java*, p. 268—270. The East-Javanese title [rakrya]n kanuruhhan in an inscription from Lara Djonggrang corroborates the theory of Dr. GORIS that the kings of Central Java of this period originally came from East Java. The inscription of rake Limus (892). — XXX. *Het jaarstal op den drempel uit Kloenkoeng* [The year on the threshold from K.], p. 270—2. The ornamentation of the threshold from Kloenkoeng (Bali) (NIEUWENKAMP *Bouwkunst van Bali*, pl. 28 f.) represents the year 1828 (1906 A.D.). — XXXI. *Sori, pederat en tekés*, p. 272—8. Discussion of three Ancient Javanese terms connected with the wayang hitherto misunderstood. — XXXII. *Een merkwaardige Nandin* [A remarkable Nandin], p. 278 f., 1 pl. A Nandin wearing a short sword in its belt, exactly as the royal servants in the kraton (N. is the servant of Śiva). — XXXIII. *Winetawètu* (Nāgarakṛtāgama 11:2:1—2). — XXXIV. *De graftempel van Sañjaya* [The funeral temple of S.], p. 282—7. On the Central-Javanese inscription of 1100 A.D. in which, according to Dr. St., the tomb of Sañjaya (rake Matarām) is mentioned. — XXXV. *Bijzettingsgroepen op Bali*, p. 287—9. Groups of funeral statues, exhibiting one and the same style and representing Śiva, Pārvatī, Gaṇeśa and Guru (statues of the king and his most important functionaries). — XXXVI. *Kawindra anāma Kawotan*, p. 290—3. (Words occurring in Babad

Bla-Batuh. — XXXVII. *Waren er tjandi's in de kraton van Majapahit?* p. 293—7. In continuation of no. XXVI (see: *Ann. Bibl. I. A.* 1932, no. 658). Dr. St. answers the question whether there were chaṇḍis in Majapahit in the negative. — XXXVIII. *De stichtingsdatum van de oudheden van den Goenoeng Kawī* [The date of foundation of the Gg. Kavi antiquities (Bali)], p. 297—9.

593. STUTTERHEIM, W. F.: — *Is tjandi Baraboeḍoer een maṇḍala?* [Is Barabudur a maṇḍala?].

Djâwâ, XIII, p. 233—7, 2 pl.

Dr. St. answers the question in the affirmative, though he admits the possibility of additional symbolical meanings.

594. STUTTERHEIM, W. F.: — *A Favanese gem in limestone*.

Ned. Ind. O. & N., XVIII, p. 59—61, 1 ill.

Fragment of the decoration of Chaṇḍi Polangan (Saragedoog, Central Java).

595. STUTTERHEIM, W. F.: — *Een bijzettingsbeeld van Koning Kṛtanagara in Berlijn?*

Tschr. Bat. Gen., LXXII, p. 715—26, 3 ill.

Cf. An. Bibl. I. A. 1932, no. 657, below, no. 599 and above, no. 576.

596. STUTTERHEIM, W. F.: — *Inscriptie op een zuiltje van Papringan*.

Tschr. Bat. Gen., LXXIII, p. 96—101, 1 pl.

Inscription on a small pillar from Papringan (Jogjakarta), dated Śaka 804. Transcript and notes.

597. STUTTERHEIM, W. F.: — *Een beschreven koperplaat uit Zuid-Kēḍiri* [Copper-plate Inscription from South Kēḍiri].

Tschr. Bat. Gen. LXXIII, p. 102—4.

Transcript of part of a copper-plate inscription from Champur Darat (Tulung Agung).

598. STUTTERHEIM, W. F.: — *Iets over raka en rakryān naar aanleiding van Siṇḍoks dynastieke positie* [Notes on raka and rakryān à propos of the dynastic position of Siṇḍok].

Tschr. Bat. Gen., LXXIII, p. 159—71.

Supplementary notice to *An. Bibl. I. A.* 1932, no. 663.

599. STUTTERHEIM, W. F.: — *Naschrift op het artikel van Ir. J. L. Moens, getiteld „Het Berlijnsche Ardhanāri-beeld en de bijzettingen-beelden van Kṛtanagara.”*

Tschr. Bat. Gen., LXXIII, p. 292—306.

Dr. St. rejects the hypotheses of Mr. MOENS (see above, no. 576) and vindicates his own view (see above, no. 595).

600. STUTTERHEIM, W. F.: — *De Goewa Pasir bij Toeloeng Agoeng.*

Tschr. Bat. Gen., LXXIII, p. 453—68, 6 ill.

Description of the Guwa Pasir, a niche in the rocks in the neighbourhood of Tulung

Agung (E. Java) and its sculptures. It may have been the hermitage of the Rājapatnī.

601. TOGANO, S.: — *Rishukyō no kenkyū* [Recherches sur le Nayasūtra]. Edition de l'Université du Kōyasan, 1930. II + II + 16 + 541 + 43 p.; 82 pl. — Price: 12 yen.

IIIe partie, III: “Le Borobudur comme *maṇḍala* de Samantabhadra-Vajrapāṇi.” (In Japanese, summary in *Bibl. bouddh.*, IV—V, p. 96—8, no. 450).

602. WINSTEDT, R. O.: — *Outline of a Malay History of Riau.*

J. Mal. Br. R. A. S., XI, pt. 2, p. 157—61.

A summary of the Sadjarah Radja-Radja Riouw belonging to the Batavia Society.



VI. ADJOINING TERRITORIES

I. IRAN, MESOPOTAMIA, TURAN, TIBET AND AFGHANISTAN

603. *ANDREWS, F. H.: — *Catalogue of Wall-paintings from Ancient Shrines in Central Asia and Sistan*, recovered by Sir Aurel STEIN. (Central Asian Antiquities Museum, New Delhi). Delhi: Manager of publications, 1933. xiii, 201 p., 4 pl., map. — Price: Rs. 5—6 or 8s. 9 d.

Introduction. Descriptive note on the Buddha figures, devatās or Bodhisattvas, Vajrapāṇi. Note on the mounting of the paintings. Catalogue.

Rev.: *The Asiatic Review*, XXIX, no. 99, p. 563: "The present volume adds considerably to our knowledge of art in Central Asia and forms another stepping-stone to the solution of early intercourse between the Far East and the West."

Times Literary Supplement, London, 14 September 1933.

Rev. Arch., 6th series, II, p. 371 f., by J. AUBOYER.

604. BACHHOFER, L.: — *Sasanidische Jagdschalen*. *Pantheon*, XI, p. 62—6, 5 ill.

"Im Verlauf meiner Arbeiten über die alte Kunst Zentralasiens ergab sich die Notwendigkeit, mit den Hervorbringungen der persischen Kunst zur Zeit der Sasaniden mich zu beschäftigen, um Mass und Umfang des so oft behaupteten und so selten nachgewiesenen iranischen Einflusses auf Zentralasien feststellen zu können. Nun geben uns, neben den monumentalen Felsreliefs der Grosskönige, die Metallarbeiten, und da wieder die Silberschalen, am besten Aufschluss über das Wesen und die Ausdrucksformen der persischen Kunst vom 3.—8. Jahrhundert."

Rev.: *JRAS*, 1933, p. 415 f., by F. W. THOMAS.

606. BERNET KEMPERS, A. J.: — *Nepaleesche en Tibetaansche plastiek in de collectie Bianchi te Amsterdam* [Nepalese and Tibetan Images in the collection of Mr. J. W. Bianchi, Amsterdam].

Maandbl. beeld. k., X, p. 291—300, 361—71, 17 illustrations.

I. Introduction to Nepalese and Tibetan Art; II. Description of the pieces, represented in the illustrations.

BERNET KEMPERS, A. J.: — *Gandhara en de Graeco-Boeddhistische Kunst*. See above, no. 133.

607. BINYON, L., J. V. S. WILKINSON and B. GRAY: — *Persian Miniature Painting*. London: Oxford University Press, 1933. 4to, xiv, 212 p., 113 pl. (12 in colour).

Rev.: *JA*, CCXXIII, fascicule annexe, p. (127)—(131), by A. SAKISIAN: "C'est la miniature à l'Exposition d'Art Persan de Burlington House de 1931 que commémore cette luxueuse publication. Elle comprend deux parties distinctes: un catalogue descriptif et critique, qui est une édition révisée et développée du guide itinéraire de l'Exposition, et une histoire de la peinture persane.... C'est un notable enrichissement de la littérature relative à l'art persan."

Observer, London 25 June, 1933, by E. DENISON ROSS.

Burlington Magazine, LXIII, no. 368, p. 235 f., by D. TALBOT RICE.

Syria, XIV, p. 333 f., by A. SAKISIAN.

605. *[J. J. BARTHOUS: — *Les fouilles de Hadāda*, III, 1930]. See: *An. Bibl. I.A.* 1930, no. 676.

608. [BOROVKA, G.: — *Scythian Art*. London: 1928]. See: *An. Bibl. I. A.* 1929, no. 585.

- Rev.: *Art. As.*, IV, nos. 2/3, 1930—2, p. 173f., by A. SALMONY: "... zu rühmen ist B.'s vorsichtige Darstellung der Ural-Funde. Im Ganzen ist das Buch besonders geeignet, das verworrene Gebiet der Allgemeinheit näher zu bringen."
609. BREASTED, Ch.: — *Archæological Notes: Excavations at Persepolis*.
Am. J. Arch., XXXVII, no. 1, p. 1—4, 4 ill.
 Adobe houses, pottery, sculptured staircase of the palace, excavated by Dr. HERZFELD.
610. BREASTED, Ch.: — *Oriental Institute Discoveries at Persepolis*.
Bul. Am. Inst. Pers. Art., no. 5, p. 9—17, 6 ill.
611. *Bronze Figure of Lokeçvara, Nepāl* (in the collection of Mr. J. W. Bianchi, Amsterdam).
Maandbl. beeld. k., X, fig. on p. 128.
- 612a. [**Bulletin of the American Institute for Persian Art and Archæology*. II, no. 1 bis = whole no. 3, Supplement. New York: 1932].
 See: *An. Bibl. I. A.* 1932, no. 666.
 Rev.: *Archiv Orientalni*, V, p. 146 ff. by S. PRZEWORSKI.
- 612b. **Bulletin of the American Institute of Persian Art and Archæology*. No. 5, June 1933. Published at the Institute, 724 Fifth Avenue, New York. 8vo, 24 p., 12 pl.
 Contents: Research Program of the American Institute for Persian Art and Archæology, by A. U. POPE, H. H. F. JAYNE, L. OUTHWAITE, p. 17—9. — Notes: Explorations at Kish, Sasanian Relics, Swedish archæological work in Persia, Progress of the Survey of Islamic Architecture, etc., p. 20—3. — See further nos. 610 and 642.
613. BURN, R.: — *Coins of the Īlkhanīs of Persia*.
JRAS, 1933, p. 831—44, pl. X.
 Description of 37 coins discovered in the ruins of Abū Sudaira in the neighbourhood of Kish.
614. *[CONTENAU, G.: — *L'archéologie de la Perse des origines à l'époque d'Alexandre*. Paris 1931]. See: *An. Bibl. I. A.* 1931, no. 692.
 Annual Bibliography, VIII.
- Rev.: *OLZ*, XXXVI, p. 174 f., by O. G. v. WESENDONK.
615. CONTENAU, G., and R. GHIRSHMAN: — *Rapport préliminaire sur les fouilles de Tépé-Giyan, près Néhavend (Perse): Première campagne (1931)*.
Syria, XIV, p. 1—11, 1 ill., 3 pl.
 The finds excavated from the tombs in this mound comprise pottery and bronze objects, dating from Susa I and II to c. 1000 B. C., yet of another type than those found in Luristan. "C'est une des plus belles variétés de la céramique du plateau de l'Iran."
616. COOMARASWAMY, A. K.: — *A Relief from Persepolis*.
Boston Btin, XXXI, no. 184, p. 22—5, 2 ill.
 A figure of a Median (?) tribute-bearer, 5th century B.C.
617. *[Le COQ, A. von and E. WALDSCHMIDT: — *Die buddhistische Spätantike in Mittelasien*. Vol. VI: *Neue Bildwerke*. II. Berlin: 1927].
 See: *An. Bibl. I. A.* 1929, no. 595.
 Rev.: *Art. As.*, IV, nos. 2/3, 1920—2, p. 172 f., by C. HENTZE.
618. *Le COQ, A. von: — *Die buddhistische Spätantike in Mittelasien*. Vol. VII: *Neue Bildwerke*, III. Ausgewählt und bearbeitet von E. WALDSCHMIDT. Berlin: D. Reimer — E. Vohsen, 1933. Folio, 80 p., 34 pl., 50 ills. (Schlussteil, A. von Le COQ in Memoriam).
 Contents: F. SARRE, 'Turfan' und die persische Kunst (p. 9 f.); O. KÜMMEL, 'Turfan' und die chinesische Kunst (p. 11); H. LÜDERS, 'Turfan' und die Orientalistik (p. 12 f.). — E. WALDSCHMIDT, *Beschreibender Text*. 1. Einführende Betrachtung (Über die Fundstätten der Wandgemälde; Über den Stil der Wandgemälde; Der indo-iranische Stil; Der chinesisch-buddhistische Stil in Qumtura). 2. Tafelbeschreibung. — Verzeichnis der erhaltenen Malereien indo-iranischen Stils aus den wichtigsten Fundstätten der Oase von Kutscha, unter Mitarbeit von Fr. GELPKKE. — Literatur-Nachweise. — Schlagwortverzeichnis zu Text und Tafeln von Band I—VII, von Fr. GELPKKE.

Rev.: *JAOS*, LIII, p. 360f., by Franklin EDGERTON.

The Modern Review, LIV, p. 64—8, 3 pl., 1 ill., by M. WINTERNITZ. See below, no. 676.

619. COYAJEE, J. C.: — *The House of Gotarzes: a Chapter of Parthian History in the Shah-nameh*. *JASB*, XXVIII, p. 207—24.

620. DANYLEWYTSCH, W.: — *Ein sibirischer Dolch mit ungewöhnlicher Verzierung*.

Art. As., IV, nos. 2/3, 1930—2, p. 147—64, 3 ill.

Bronze dagger with extraordinary animal decorations, presumably found near Minusinsk, now in the Archæological Museum, Kiev.

621. [DARIDAN, J., and S. STELLING-MICHAUD: — *La peinture séfévide d'Ispahan: Le palais d'Ala Qapy*. Paris: 1930]. See: *An. Bibl. I. A.* 1931, no. 695.

Rev.: *OLZ*, XXXVI, p. 45, by E. KÜHNEL. *Art. As.*, IV, nos. 2/3, 1930—2, p. 173, by J. STRZYGOWSKI.

622. DIMAND, M. S.: — *Parthian and Sasanian Art*. *Bul. Metr. Mus. Art*, XXVIII, no. 4, p. 78—81, 4 ill.

Griffin relief from Hatra, Parthian, 2nd—3rd cent. A. D.; various stucco tiles from Ctesiphon, 6th cent. A. D.

623. DIMAND, M. S.: — *A Fifteenth-century Persian Painting on Silk*. *Bul. Metr. Mus. Art*, XXVIII, no. 12, p. 213, 1 ill.

624. EDGAR, J. H.: — *Tibet: Natural Stone Object with Phallic Suggestions*. *Man*, XXXIII, p. 106.

625. *[FOUCHET, M.: — *Notes sur l'Afghanistan*, 1931]. See: *An. Bibl. I. A.* 1932, no. 678.

Rev.: *JRAS*, 1933, p. 1004—6, by D. L. R. LORIMER: "a record of first impressions rather than a work of profound knowledge and experience."

WZKM, XL, p. 316, by A. R. EM. *OLZ*, XXXVI, p. 565—8, by W. LENTZ.

626. *[FRANKFORT, H.: — *Archæology and the Sumerian Problem*. Chicago: 1932]. See: *An. Bibl. I. A.* 1932, no. 679.

Rev.: *WZKM*, p. 313 f., by V. CHRISTIAN. *JAOS*, LIII, p. 359 f., by E. A. SPEISER. *Syria*, XIV, p. 322—4, by G. CONTENAU: "Ce travail, comme tout ce que nous donne M. FRANKFORT, est riche de faits, et suggère mille pensées; il fait au mieux sentir la quantité de problèmes souvent contradictoires, que ces questions soulèvent." *Rev. Arch.*, 6th series, I, p. 128, by G. CONTENAU.

627. *FRANKFORT, H.: — *Tell Asmar, Khafaje and Khorsabad. Second Preliminary Report of the Iraq Expedition*. (The Oriental Institute of the University of Chicago. Oriental Institute Communications, no. 16). Chicago: The University of Chicago Press, 1933. Imp. 8vo, 102 p., 66 ill. — Price: \$ 1.25.

Contents: — I. The Gimilsin Temple and the Palace of the Rulers of Eshnunna. II. The Southern Building at Tell Asmar. III. The Akkadian Buildings at Tell Asmar. (Relations with India). IV. Khafaje. V. Khorsabad. — P. 47 f.: "There can be no doubt that the Akkadian City of Eshnunna was in communication with the Indus Valley just before the middle of the third millennium B. C. But whether it was in actual contact with Mohenjo Daro remains uncertain... Which-ever assumption is correct, the excavations at Tell Asmar have produced a whole group of imported Indian objects in a well dated archæological context and have thereby supplied for the first time a firm chronological basis for the further study of the newly discovered civilization of the Indus Valley and its influence on the ancient Near East."

628. FRANKFORT, H.: — *The Work of the Oriental Institute in Iraq*. *Am. J. Arch.*, XXXVII, no. 4, p. 529—39, 14 ill.

"The Indian importations found at Tell Asmar enabled us for the first time to establish the date of the remarkable remains discovered at Mohenjo Daro and Harappa."

629. *[FRANKFORT, H., T. JACOBSEN, and C. PREUSSER — *Tell Asmar and Khafaje: the First Season's Work in Eshnunna, 1930—31*. Chicago: 1932]. See: *An. Bibl. I. A. 1932*, no. 680.
 Rev.: *WZKM*, XL, p. 312, by V. CHRISTIAN. *Man*, XXXIII, p. 104 f., by C. J. GADD. *J. d. Savants*, 1933, p. 180, by E. DHORME. *Rev. Arch.*, 6th series, I, p. 128 f., by G. CONTENAU.
630. *[GODARD, A.: — *Les bronzes du Luristān*. Paris: 1931]. See: *An. Bibl. I. A. 1932*, no. 685.
 Rev.: *Archiv Orientalni*, V, p. 146 ff., by S. PRZEWORSKI: "Das reich und schön illustrierte Werk von G. wird auf längere Zeit die Grundlage für alle künftigen Studien bilden."
Burlington Magazine, LXII, no. 359, by W. Perceval YETTS: "....a valuable pioneer work...."
631. GODARD, A.: — *Nouveaux bronzes du Luristan: Les fouilles de Zabu-Ab*. *Gaz. B.-Arts*, VIe période, X, p. 129—38, 18 ill.
 "La nécropole de Zabu-Ab [a village about 30 km. to the North-East of Kirmanshah] appartient entièrement à l'époque de la grandeur assyrienne. D'autre part, les objets qui en proviennent, appartiennent à la dernière période de l'art kassite."
 GOETZ, H.: — *Westerse invloeden op de Indische cultuur der Mohammedaansche periode*. See above, no. 340.
632. GROUSSET, R.: — *The Rôle of Iran in the History of Asia*. *The Open Court*, New Orient Society Monograph, Chicago, 2. s., no. 1 (XLVII, no. 920), p. 44—52, 1 ill.
 The article contains observations on the Iranian influence in Central Asia, on the Parthian and Scythic dynasties in Kabul and India, and on the Moslem rulers of Hindustan.
 *[HACKIN, J.: — *La sculpture indienne et tibétaine au Musée Guimet*, 1931]. See above, no. 151.
633. *HACKIN, J.: — *L'œuvre de la Délégation Archéologique Française en Afghanistan (1922—1932)*. I. *Archéologie bouddhique*. Tōkyō: Maison Franco-Japonaise, 1933. 8vo, 79 p., 61 ill.
 Work and results of the archæological expeditions to Haḍḍa-Pāitāvā-Begrām (Description of the most important finds. Hellenistic influence. Connexion with N. W. India), Bāmiyān (Description of the caves. Kakrak), the Sassanian paintings of Dokhtar-i-Nōshirwān, Haibāk and Bactria (Buddhist monuments. The Barbarians. Connexions with the Roman Orient).
634. HACKIN, J.: — *Hadda no Bukkyō-Chōkoku* [Buddhist Sculpture of Haḍḍa. In Japanese]. Translated into Japanese by I. YOSHIKAWA. *Bijutsu Kenkyū*, no. 15, Tōkyō, 1933, p. 1—14, 3 pl., 13 ill.
 A Japanese version of the first chapter of the preceding work by M. J. HACKIN.
635. *HACKIN, J. and J. CARL: — *Nouvelles recherches archéologiques à Bāmiyān*. Paris: G. van Oest, 1933. (Mémoires de la Délégation Archéologique Française en Afghanistan, vol. III). Folio, 90 p., 12 ill., 84 pl. — Price: frs. 300.—
 Nouvelles recherches consacrées aux grottes précédemment visitées. Grottes visitées pour la première fois en 1930. Travaux archéologiques dans la vallée de Kakrak. Inventaire descriptif des objets découverts à Bāmiyān et à Kakrak. Conclusion.
 Rev.: *Rev. de l'Art*, LXIV, p. 446.
636. HAUSER, W.: — *The Persian Expedition*. *Bul. Metr. Mus. Art*, XXVIII, no. 11, Section II, p. 39—44, 7 ill.
 A report on the excavation of a palace in the Persepolitan style at Ḳasr-i-Abū Naṣr near Shīrāz.
637. [HERTZ, A.: — *Die Kultur um den Persischen Golf und ihre Ausbreitung*. Leipsic: 1930]. See: *An. Bibl. I. A. 1932*, no. 36a.

Rev.: *Syria*, XIV. p. 73 f., by A. PARROT:
 " .. effort de synthèse infiniment louable ... "

638. * [HERZFELD, E.: — *Kushano-Sasanian Coins*, 1930]. See: *An. Bibl. I. A.* 1930, no. 714 a (p. 138).

Rev.: *JRAS*, 1933, p. 219—21, by R. B. WHITEHEAD: "an admirable work of outstanding interest and value."

- 639a. * [HERZFELD, E.: — *Iranische Denkmäler*. Fasc. 1 and 2: Series I: Vorgeschichtliche Denkmäler. Berlin: 1932]. See: *An. Bibl. I. A.* 1932, no. 690.

Rev.: *Archiv Orientalni*, V, p. 146 ff., by S. PRZEWORSKI: "... aufs Wärmste zu begrüßen H. sucht zu beweisen, dass die Töpferei von Persepolis derjenigen von Susa I vorausgeht. Indessen ist diese als ziemlich gleichzeitig zu betrachten."

- 639b. HERZFELD, E.: — *Iranische Denkmäler*. Fasc. 3/4: Series I: Vorgeschichtliche Denkmäler. B. Tafeln I—XXVII: *Niphauanda*. Berlin: Dietrich Reimer-Ernst Vohsen, 1933. 2do, p. 19—26, 3 text-ill., 1 chronological table and 27 pl.). — Price: R.M. 24.—.

A description and analysis of the ancient prehistoric pottery found at Nihawand (*Niphauanda*), esp. Tepe Giyān. — For parts I & II, cf. *An. Bibl. I. A.* 1932, no. 690.

640. HERZFELD, E.: — *Aufsätze zur altorientalischen Archäologie*. II. *Stempelsiegel*: A. *Problematik*, B. *Die elamisch-kaspische und die hettitische Familie*, C. *Die sumerische Familie*.

Arch. Mitt. Iran, V, pt. 2—3, p. 49—124.

The author discusses the problems connected with the non-cylindrical button-shaped, hemispherical and theriomorphic seals that are found in Asia Minor, Armenia, Mesopotamia, Syria, Persia and Baluchistan. Their origin goes back to prehistoric times, when real 'buttons' were used for marking personal property. The author then inquires how far certain types of seal impressions (not the form) are characteristic of certain periods and can be helpful for a comparison of ar-

chæological problems, notably in Elam and Sumer. In describing the two chief classes (B. and C.) the criterium is formed by the figures on the seals and by the technique, not by the shape of the seals. Many of those figures are reproduced in the text.

641. HERZFELD, E.: — *The 'Magnificent Discovery' at Persepolis*.

The Illustrated London News, March, 25, 1933, ill. Further ill. see in the number April, 1, 1933.

"Stairway sculptures that will take rank among the greatest works of art surviving from antiquity." Cf. above, p. 2—6.

HORNBLOWER, G. D.: — *Early Dragon Forms*. See below, no. 689.

642. JAYNE, H. H. F.: — *Joint Expedition to Damghan*.

Bul. Am. Inst. Pers. Art., no. 5, p. 1—7, 5 ill.

"If the Expedition failed to fix the site of Hecatompylos, its successes in other respects were of unexpected importance. In the prehistoric periods perhaps no recent discoveries have been so fundamentally important [as those at Tepe Hissar, 3500—1500 B.C.], while the uncovering of a sizable Sasanian palace with an extraordinarily rich store of stucco decorative details provides new material for the study of this epoch.... An extremely useful by-product was the study of the Tarikh Khaneh mosque near the Damghan Citadel, perhaps the earliest recorded building erected for the uses of Mohammedan worship."

643. KENT, R. G.: — *The Record of Darius's Palace at Susa*.

JASOS, LIII, p. 1—23.

A revised version of the translation published in *An. Bibl. I. A.* 1931, no. 734, based on recent publications.

644. KRAMERS, J. H.: — *A Classified List of the Achaemenian Inscriptions*.

An. Bibl. I. A. 1931, p. 35—46 (also published separately).

The list contains a full bibliography.

645. MANEN, J. van: — *On Making Earthen Images in Tibet*.
JISOA, I, no. 2, p. 105—11.

646. MATSUMOTO, Eiichi: — *Tonkō-chihō ni ryūkō-seshi Rōdosha-Tōshō-Hensō* [On the Pictures representing the Overcoming of Raudrāksha which were in vogue in Tun-huang. In Japanese].
Bukkyō Bijutsu, no. 19, Tōkyō, 1933, p. 2—11, 4 pl.

On a subject of Buddhist Art found no less than nine times in the caves of Tun-huang but hitherto unidentified. The picture is divided into two parts with a central figure on both sides: on the left a Bhikshu seated on a lotus-seat and on the right a half-naked old man in a furious storm. The author identifies it with a scene described in several Buddhist texts (*esp.* in the *Hsien-yü-ching*, Book X) in which a Brāhman, called Raudrāksha, is defeated by the famous Śāriputra in a contest of supernatural powers. The author concludes that the subject must have been popular in Tun-huang during the period of the 'Five Dynasties' (10th cent. A.D.).

647. MATSUMOTO, Eiichi: — *Uten-Hekiga no Ichi-Dampen ni tsuite* [On a Fragment of a Mural Painting from Khotan. In Japanese].
Kokka, no. 507, Tōkyō, Feb. 1933, p. 37—41.

On account of the rarity of frescoes from Khotan the author welcomes the acquisition, by the Tōkyō Institute of the Academy of Oriental Culture, of a fragment of mural painting (*c.* $\frac{1}{2}$ by $2\frac{2}{3}$ metre) from this district. The fragment, perhaps the lower part of a Bodhisattva, in its present state shows a female figure (probably the goddess Prithivi) and a male. According to the author the fragment fully reveals the peculiarities of Khotan art by its colour and technique. The garments of the figures are characteristic of Central Asian customs in the 7th or 8th century, which are also recognized in Kutchean frescoes and accord with some Chinese documents. Artistically our fragment belongs to the best period of Khotan painting.

648. MATSUMOTO, Eiichi: — *Tonkō-Shutsu Kaigen-Nendai-Ga ni tsuite* [On a Painting from Tun-huang of the Kaigen-period. In Japanese].
Kokka, no. 511, Tōkyō, June 1933, p. 153—6.

The author deals with the earliest painting on silk discovered at Tun-huang (dated 729 A. D., now in the Musée Guimet, Paris) which represents a person of Śrāvaka type but with a double face, that is, resembling the Bodhisattva Kshitigarbha in front and an Arhat in profile. Though the painter's intention is obscure, the picture possesses special value for the history of Buddhist painting and its technique in the T'ang-period. As an Arhat picture, the author maintains, it would represent the prototype of the so called Zengetsu style of Arhat painting in China.

649. MATSUMOTO, Eiichi: — *Fizō-Jyūō-Zu to Inro-Bosatsu* [On a Picture of Kshitigarbha with the Ten Kings of the Hades and the Bodhisattva Yin-lu. In Japanese].
Kokka, no. 515, Tōkyō, Oct. 1933, p. 265—70.

The picture dated 983 A.D., the largest (2.25 by 1.59 metre) and the most perfect of its kind, belongs to the Pelliot Collection and is now in the Musée Guimet, Paris. It is painted in a *maṇḍala*-form and shows the Bodhisattva Kshitigarbha surrounded by the Ten Kings of the Hades; the Priest Tao-ming 道明 and a gold-haired lion are depicted below them. Further a figure of the Bodhisattva Yin-lu 引路 occupies the lowest part of the picture. The author enlarges upon the origin and development of this combination and refers to a legend of Tao-ming's visit of the Hades in the *Han-hun-chi* 還魂記 now lost, but *cf.* K. YABUKI: *Meisa-Yoin*, no. 84. V). As to the Bodhisattva Yin-lu who leads the dead to Paradise, the author maintains that this Bodhisattva need not be identified with Kshitigarbha. The Sukhāvati idea justifies the introduction of this figure into this kind of painting, but the clearing up of his relation to Taoism and Manichæism belongs to future inquiry.

650. PARUCK, Furdonjée D. J.: — *Sur quelques monnaies Sassanides inédites*.

- Rev. Numism.*, 4th s., XXXVI, p. 43—50, 2 pl.
A description of 24 new coins.
651. *PELLIOT, P.: — *La Haute Asie*. Paris: 1931].
See: *An. Bibl. I. A.* 1932, no. 705.
Rev.: *BEFEO*, XXXII, p. 546, by E. GASPARDONE.
652. POPE, A. Upham: — *The Arts of Iran. The Open Court*, New Orient Society Monograph, Chicago, 2. s., no. 1 (XLVII, no. 920), p. 1—20, 4 pl.
653. POPE, A. U.: — *Persia's Influence in the Arts of Other Lands. The Open Court*, New Orient Society Monograph, Chicago, 2. s., no. 1, (XLVII, no. 920), p. 53—7, 1 ill.
The article contains also remarks on the influence of the Sasanian art in Central Asia.
654. *POPE, A. U.: — *Civilisation in the East: Early Persian Culture—Recent Discoveries. The Times*, London, 28 January, 1933.
655. [ROERICH, G. N.: — *The Animal Style among the Nomads of Northern Tibet*. Prague: Seminarium Kondakovianum, 1930. 98 p., 5 pl., 10 ill. — Price: 12 s. 6d.
Rev.: *JAOS*, LIII, p. 89—91, by E. A. GOLOMSHTOK: "The most significant part was the fact that both forms of archæological remains, as well as the objects decorated with the animal style as found among the modern nomads, have the same distribution. They occupy, roughly speaking, the area usually referred to as the Hor region, the centre of which seems to be Nub-hor, bordered by Ando and Derge to the North-east of Tibet and by the Namru and eastern Nag-tshang."
656. ROERICH, G. de: — *Sven Hedin. J. Urusvati Inst.*, III, p. 1—16, 1 pl.
657. ROERICH, G. N. de: — *Chronicle of Central Asiatic Explorations for 1932 and Citroen Central Asiatic Expedition. J. Urusvati Inst.*, III, p. 191—6.
658. [ROSTOVTZEFF, M.: — *Caravan Cities*. Oxford: 1932.] See: *An. Bibl. I. A.* 1932, no. 711.
Rev.: *Am. J. Arch.*, XXXVII, no. 1, p. 187 f., by J. JOHNSON.
JAOS, LIII, p. 287, by J. A. MONTGOMERY: "... a fascinating volume ...".
Deutsche Lit. Ztg., 3. s., IV (LIV), p. 311 f., by E. BICKERMANN: "... ein wohl gelungenes Buch ...".
J. de. Savants, 1933, p. 230 f., by M. DURRY.
659. ROSTOVTZEFF, M.: — *The Great Hero of Middle Asia and his exploits. Art. As.*, IV, nos. 2/3, 1930—2, p. 99—117, 8 ill.
The writer comes to the conclusion that the hunting and genre scenes on the Scythic and Siberian bronzes represent illustrations to an ancient Nomad epic, the remnants of which are to be seen in the early Tibetan, Mongol, Turkish and also Iranian epics.
660. SALMONY, A.: — *Der erste Fund von Noin-ulla. Art. As.*, IV, nos. 2/3, 1930—32, p. 86—92, 7 ill.
The most important excavations of the Kozlov-Expedition at Noin-ulla, Mongolia, in 1924—6 have been preceded by other, very superficial investigations by G. BALLOD in 1911—2. The writer gives a description and some photographs of the almost forgotten finds of the first exploration of these Mongolian tombs, now in the Irkutsk Museum. Cf. also *An. Bibl. I. A.* 1931, no. 738.
661. SAMKRITYAYAN, Rahul: — *Mantrayān, Vajrayān aur chaurāsi Siddh* [The Mantrayāna, Vajrayāna and the eighty-four Siddhas. In Hindi].
Gaṅgā, Jan. 1933, p. 214—26, 88 ill.
662. SANZAI, Sasakichi: — *Seiiki-Bukkyō-Bijutsu no Shuryū* [Main Stream of Central Asian Buddhist Art. In Japanese].
Shūkyō Kenkyū, n.s., X, no. 5, Tōkyō, 1933, p. 45—60.
Though under a strong influence of India, the Central Asian Buddhist art developed its own characteristics. For the earliest period

two lines of development can be observed: Kutchean and Khotanese; the former is impressionistic, dynamic, sentimental and realistic, the latter classic-idealistic, static, rational and meditative. The second period is characterized by T'ang influence in both domains, and the third by Uigurian influence. The use of plaster is a remarkable feature of Central Asian art in contrast with stone sculpture in India. In this respect, the author concludes, the Buddhist art of Central Asia belongs to the sphere of Iranian culture.

663. SCHLUMBERGER, D.: — *Les formes anciennes du chapiteau corinthien en Syrie, en Palestine et en Arabie.*

Syria, XIV, p. 283—317, pl. xxvii—xxxvii.

SEKI, M.: — *Seiiki-Namban-Bijutsu-Tōzenshi.* See below, no. 696.

664. SPONSHEIMER, H.: — *Persische Ponys?* *OLZ*, XXXVI, p. 474—8.

The "pony's" in Persepolitan art (HILZHEIMER, *Geschichte unserer Haustiere*) are ordinary horses represented according to the laws of ancient Oriental art.

665. [STCHOUKINE, I.: — *Musée National du Louvre. Les miniatures persanes*, 1932]. See: *An. Bibl. I. A.* 1932, no. 719.

Rev.: *JRAS*, 1933, p. 473—5, by B. GRAY: "the first catalogue of Persian miniatures in one of the older European museums to be published." "Careful description of costume and full bibliographies."

666. *[STEIN, Sir Aurel: — *An Archaeological Tour in Gedrosia*, 1931]. See: *An. Bibl. I. A.* 1932, no. 721.

Rev.: *JRAS*, 1933, p. 425—9, by C. E. A. W. OLDHAM.

667. *STEIN, A.: — *On Ancient Central-Asian Tracks.* Brief Narrative of three expeditions in Innermost Asia and North-Western China. London: Macmillan & Co, 1933. 8vo, 342, xxiv p., 148 ill., map. — Price: 31 s. 6d.

Succinct account of Sir Aurel STEIN's

travels in Central-Asia. Ch. I.: A bird's-eye view of Innermost Asia; Ch. II.: Chinese expansion into Central Asia and the contact of civilizations; Ch. III.: Across the Hindu-kush to the Pamirs and K'un-lun; Ch. IV.: Khotan, Dandan-oilik; Ch. V—VI.: Niya, Endere; Ch. VII.: Miran; Ch. VIII.: Lou-lan; Ch. IX.: The ancient route across the dried-up Lop Sea; Ch. X.: An ancient borderline; Ch. XI.: The ancient Chinese *hmes*; Ch. XII—XIV.: The Thousand Buddhas; Ch. XV.: The Nan Shan Ranges; Ch. XVI.: From the Etsingol to the T'ien Shan; Ch. XVII.: Ruins of Turfan; Ch. XVIII.: From the Kuruk-tagh to Kashgar; Ch. XIX.: From Kashgar to the Alichur Pamir; Ch. XX.: By the uppermost Oxus; Ch. XXI.: From Roshan to Samarkand; Index.

Rev.: *J. Central Asian S.*, XX, pt. III, p. 437 f., by P. M. SYKES: "The journeys and archæological discoveries of STEIN in Central Asia constitute an epoch. Consequently we welcome an epitome of them in the volume under review. . . . It is difficult to express adequately the value of the work of this great archæologist-explorer. STEIN will remain for all time the greatest figure in the exploration of Central Asia."

The Asiatic Review, XXIX, no. 99, p. 558 f., by A. DUNCAN: "A singularly stimulating and valuable book, lavishly illustrated and provided with excellent maps."

Observer, London, March 12, 1933, by P. SYKES.

The Sunday Times, March 26, 1933, by E. Denison ROSS.

Times Weekly Edition, April 13, 1933.

Civil & Military Gazette, Lahore, April 17, 1933.

Times of India, Bombay, May 5, 1933, by M. D. Listener, London, May 10, 1933, by E. Denison ROSS.

Nieuwe Rotterdamsche Courant, 13 June, 1933. *Punch*, London, April 5, 1933.

668. *STEIN, A.: — *Verschwundene Kulturen. Auf den Spuren Alexanders des Grossen.* *Berliner Tageblatt*, January 19, 1933.

669. STRZYGOWSKI, J.: — *Griechischer Iranismus in buddhistischer Bildnerei*. *Art. As.*, IV, nos. 2/3, 1930—2, p. 118—26, 8 ill.

The author explains the astonishing revival of Hellenism in the late art of Haḍḍa by the suggestion that the Iranians were, like the Greeks, a 'Nordic' people which had a real understanding for the congenial art of Greece.

670. THOMAS, F. W.: — *Some Notes on the Kharoṣṭhī Documents from Chinese Turkestan*. *Acta Or.*, XII, 1, p. 37—70.

1. *Kuṭh'ūchira*; 2. *Kuthala*; 3. The Twelve-Animals Cycle in Kharoṣṭhī; 4. Relations with Khotan [of the Shan-shan kingdom], A. Hostilities and post-bellum arrangements, B. Envoys, messages, etc., C. Refugees, etc., D. Merchandize, etc., 5. The Supiyas; 6. [The title] *Ogu*, etc., 7. The Buddhist Saṃgha in Shan-shan; 8. Private and semi-official letters; *Camkura* (prefix to personal names).

671. THOMAS, F. W.: — *Glimpses of Life under Tibetan Rule in Chinese Turkestan, 8th century A. D.* *Man*, XXXIII, p. 101 f. (From the Proceedings of the Royal Anthropological Institute).

- 672a. *TUCCI, G.: — *Indo-Tibetica: I. "Mc'od rten" e "ts'a ts'a" nel Tibet indiano ed occidentale*. Rome: 1932]. See: *An. Bibl. I. A.* 1932, no. 726.

Rev.: *J. Central Asian S.*, XX, pt. IV, p. 640—2, by A. E. K.: "Professor TUCCI approaches the religion of the Tibetans in Ladakh and the Himalayan tracts of Kunawar and Spiti from addressing himself to the study of its genuinely Buddhist element. He has collated his observations on the spot with the old doctrinal and mystical treatises in the Tibetan language, consisting of translations or exegeses of the Sanskrit Buddhist texts. He commences with a volume on the pagodas of Tibet and on certain clay tablets deposited in them. His book is a monograph with a minimum, or almost total absence, of comment or comparison."

- 672b. *TUCCI, Giuseppe: — *Indo-Tibetica, II: Rin c'en Bzañ Po e la rinascita del Buddhismo nel Tibet intorno al Mille* [Rin c'en Bzañ Po and the revival of Buddhism in Tibet about

the year 1000. In Italian]. (Rivista dell'Accademia d'Italia, Studi e Documenti, 1). Roma: Accademia d'Italia, 1933. Imp. 8. 1 man — Price: Lire 150.

Contents: Historical environment. — The importance of R. as lotsāva. — R. as a temple builder. — Position of Buddhism in the times of R. — The royal dynasties of Western Tibet, which favoured Buddhism. — The school of R. — Sources on R. and their historical value. — R. and his school according to the *Deb-t'er* and *Pad ma dkar po*. — Religious relations between India and Tibet. — Collaborators of R. and the translations. — The *ruam t'ar* of R. — His voyages to India. — The building of the three principal temples. — Works of art. — Appendix. — Indices.

673. WALDHauer, O.: — *Skythische Kunst. Pantheon*, XI, p. 29—35, 12 ill.

"Der Charakter der skythischen Kunst wird unmittelbar als etwas Eigenes empfunden, und doch lässt er sich schwer präzisieren; ihn in Worten zu verdeutlichen, die jeden befriedigen könnten, wird vorläufig kaum gelingen; ein Versuch muss dennoch gemacht werden."

674. WATANABE, Teshin: — *Seiiki-Tanken no Omoide* [Recollections of my Central Asian Expedition. In Japanese]. *Gendai Bukkyō*, no. 105, Tōkyō, 1933, p. 477—82.

Reminiscences of the author's explorations chiefly in the Kutch district in 1904 at the same time as the German expedition under Dr. GRÜNWEDEL and Dr. HUTH. The main result of his tour was the identification of some ruined Buddhist temples based on the statements in the *Si-yu-chi*.

675. WESENDONK, O. G. von: — *Zur ältesten persischen Geschichte*. *Litterae Orientales*, no. 56, p. 1—4.

Notes on the recent discoveries at Perse-

polis by E. HERZFELD: The ancestors of Cyrus the Great.

676. WINTERNITZ, M.: — *A. von Le Coq's Monumental Work on Buddhist Art in Central Asia. The Modern Review*, LIV, p. 64—8, 3 pl., 1 ill.

A review of Le COQ-WALDSCHMIDT, *Buddhistische Spätantike in Mittelasien*, vol. VII, cf. above, no. 618.

677. YABUKI, Keiki: — *Meisa-Yoin-Kaisetsu* [Explanations of the Meisa Yoin, i. e. Rare and unknown Chinese manuscript remains of Buddhist literature discovered in Tun-huang,

collected by Sir Aurel STEIN and preserved in the British Museum. In Japanese]. Under the auspices of the Keimeikai, Tōkyō: Iwanami Shoten, 1933. 8vo, 12, 26, 316, 560 and 28 p. Cf. *An. Bibl. I. A.* 1931, no. 810 a.

The work is divided into two parts. The first part contains detailed explanations of 104 facsimiles published by the author in 1930, while the second part consists of the author's treatises on some texts of special interest.

Rev.: *Shūkyū Kenkyū*, n. s., X, no. 4, Tōkyō, 1933, p. 175 f., by K. KAJIYOSHI: "... indispensable not only for specialists in Central Asian, Chinese or Japanese Buddhism but also for all concerned in Buddhist studies."

VI, 2. THE FAR EAST (CHINA, JAPAN, KOREA)

678. D'ARDENNE DE TIZAC, H.: — *Une vase néolithique du Musée Cernuschi.*

Art. As., IV, nos. 2/3, 1930—32, p. 85f., 1 pl.

A recently acquired large vase from Kansu, decorated with painted animals.

679. [BOERSCHMANN, E.: — *Die Baukunst und religiöse Kultur der Chinesen*. Vol. III: *Pagoden*, pt. I. Berlin: 1931]. See: *An. Bibl. I. A.* 1932, no. 735.

Rev.: *OLZ*, XXXVI, p. 264 f., by F. OELMANN.

680. BRÖRING, Th.: — *Völkerkundliche Schätze in der China-Abteilung des Museums für Völkerkunde in Wien.*

Sinica, VIII, p. 174—6, 2 pl.

681. [*Bulletin of the Museum of Far Eastern Antiquities* (Ostasiatiska Samlingarna). No. 3. Stockholm: 1931]. 139 p., 17 pl., 27 text-ill.

Rev.: *WBKKA*, VII, p. 93 f., by R. HEINEGELDERN.

682. CHANG Peng-I: — *A Postface to the Tablet in the National Academy of the Chin Dynasty.*

Bul. Nat. Libr. Peiping, VII, no. 6.

683. COHN, W.: — *Amida-Bilder in der Ostasiatischen Kunstsammlung.*

Berliner Museen, LIV, p. 75—80, 4 ill.

Annual Bibliography VIII.

684. COHN, W.: — *Skulpturen aus Yün-kang und vom T'ien-lung-shan.* Neuerwerbungen der Sammlung von der Heydt im Berliner Museum. *OAZ*, N. F., IX, p. 104—9, 2 pl.

Description of the sculptures and remarks on Indian influence in the art of China.

- COOMARASWAMY, A. K.: — *Hindu Sculptures at Zayton.* See above, no. 139.

DAPPEREN, J. W. van: — *Nog iets over de tondeltaschjes* [A further note on tinder-boxes]. See above, no. 556.

- 684a. DAVID, Sir Percival: — *The Shoso-in. The Transactions of the Japan Society of London*, XXVIII.

Rev.: *WBKKA*, VII, p. 95, by ST[IASSNY].

685. DUYVENDAK, J. J. L.: — *Nieuwe gegevens betreffende de Chineesche maritieme expedities tijdens de Ming Dynastie* [New data concerning the Chinese maritime expeditions during the Ming Dynasty].

Oostersch Genootsch., 7th Congress, p. 45—7.

Remarks on the sources used by ROCKHILL, ROUFFAER, a. o. Communication concerning the *Shu-yü-chou-tzū-lu*.

686. EUMORFOPOULOS. — *The George Eumorphopoulos Collection. Catalogue of the Chinese and Korean Bronzes, Sculpture, Fades, Jewellery*

and *Miscellaneous Objects*, by W. Perceval YETTS. Vol. III. *Buddhist Sculpture*. London: Benn, 1933. Fol., viii & 93 p., 75 pl. — Price: £ 12, 12s.

Rev.: *Burlington Magazine*, LXIII, no. 365, p. 88, by B. LAUFER: "The Introduction is the first lucid and comprehensive exposition of the history of Buddhism and its art in China."

Dtsche Lit. Ztg., 3rd series, IV (LIV), p. 1267—72, by L. BACHHOFFER: "Alles in allem ist das Werk... von der grössten Wichtigkeit."

JRAS, 1933, p. 440—2, by A. WALEY: "the best general account of the beginnings of Buddhism and Buddhist culture in China that has yet appeared."

BSOSL, VII, I, p. 192—203, by O. SIRÉN: "an admirable production", "much valuable information, historical as well as iconographic." Remarks on the classification of some of the objects.

[GROUSSET, R.: — *In the Footsteps of the Buddha*, 1932]. See above, no. 342.

687. HAMADA, Kōsaku: — *On Chinese Painting of the Han Period*.

Kokka, nos. 508 f. — 1 pl.

The author first describes our present knowledge of Han painting, as based only on literary sources; then the Japanese excavations undertaken at Mu-ch'êng-i, Manchukuo, in a part of Lo-lang along the river Daikōkō, Chōsen, and at Wōkan, Lo-lang; and finally a detailed account of the new finds.

688. [HEMMLI, Baiei: — *The Ancient Sculptures of the Sūnchi Stūpas*. In Japanese. Tōkyō: 1932]. See: *An. Bibl. -I. A.* 1932, no. 191.

Rev.: *Shūkyō Kenkyū*, n.s., X, no. 3, Tōkyō, 1933, p. 157 f., by O. TAKATA: "There is no need of making words about the beauty and fineness of the photographs. From the author of 'Studies on Indian Art' and 'Buddha-gaya' one knows what is to be expected... We wait with anxiety for the appearance of a new edition in contemplation."

- 689—90. HORNBLOWER, G. D.: — *Early Dragon Forms*.

Man, XXXIII, p. 79—86, 4 pl.

A study on early Chinese and Luristan bronzes.

691. KAMEI, Sōchū: — *Upanishad ni arawaretaru Mandara ni tsuite* [On the Maṇḍala in the Upanishads. In Japanese].

Transactions of Taishō College, XV, Tōkyō, 1933, p. 123—36.

The author seeks the origin of the *maṇḍala* (in meditation and in picture), which is of primary importance for mystic Buddhism as well as for Far Eastern Buddhist art, in the Yoga practice of ancient India and quotes passages from several Upanishads.

692. MA Hsü-Lun: — *A Preface to the "Notes on the Inscriptions of the Stone Drums."*

Bul. Nat. Libr. Peiping, VI, no. 6.

693. MATSUMOTO, Bunzaburō: — *Tōdai no Bukkyō-Chūzō ni tsuite* [On Buddhist Sculpture of the T'ang Dynasty. In Japanese].

Bukkyō-Ronsō, i. e. Essays on Buddhism, Commemorative Volume dedicated to Dr. T. TOKIWA on his 60th birthday, compiled and edited by Shōson MIYAMOTO, Tōkyō: Kōbundō, 1933, p. 341—51.

After defining the character of the Buddhist sculpture of the T'ang dynasty the author distinguishes between the Fêng-hsien-temple type (奉先寺型) and the Hsiang-shan-temple type (香山寺型). These types differ especially in the form of the face. While the former type betrays a strong influence of the Gupta Art of India, the latter shows a marked resemblance to the Gandhāra type.

MAY, R. Le: — *The Ceramic Wares of North-Central Siam*. See above, no. 524.

694. MIRONOV, N. D.: — *The Prajñāpāramitā-hṛdayasūtra as an Inscription*.

J. Urusvati Inst., III, p. 73—8.

Eight-sided slab inscribed with the shorter (Hōryūji) version of the P. in Indian characters of the 11th—12th centuries, found

by V. PANOV in the Jasakti Wang Principality, Inner Mongolia, and now preserved in the Manchuria Research Society Museum, Harbin.

PEYSSONNAUX, J. H.: — *Carnet d'un collectionneur, etc.* See above, no. 528.

Japanese mirrors of the 16th and 17th centuries from Indochina.

**Præhistorica Asiæ Orientalis*. I. See above, no. 529.

RAJARATNAM, G. P.: — *Buddhist Pilgrims from China*. See above, no. 389.

695. ROUSSELLE, E.: — *Die typischen Bildwerke des buddhistischen Tempels in China*, VIII. *Heilige*. *Sinica*, VIII, p. 62—77, 1 pl., 2 ill.

696. SEKI, Mamoru: — *Seiki-Namban-Bijutsu-Tōzenshi* [History of the Eastward Expansion of Fine Arts from the 'Western' (西域) and the 'Southern' Countries (南蠻). In Japanese]. Tōkyō: Kensetsusha, 1933. 8vo, 21 and 380 p., 36 pl. — Price: Yen 4.50.

The author traces the eastward penetration of various forms of fine art by land and sea, and discusses the influence of Hellenic art in the Orient, the origin and influence of Gandhāra art, the complexity of Central Asian art and the propagation and development of these elements of Western origin in the Far East (China, Korea and Japan).

697. *The Cave-temple of Wan-fo-t'ang at I-hsien-ch'êng.*

Kokka, no. 510, 1 pl., 9 ill.

This 'Cave-Temple of the Ten Thousand Buddhas' in Manchukuo was excavated in the Ching-Ming Era (c. A.D. 840) of the Pei-Wei Dynasty; its style is the same as that of Yün-kang and Lung-mên.

698. SIRÉN, O.: — *A History of Early Chinese Painting*. Vol. I. *From the Han to the beginning of the Sung Period*. Vol. II. *From the Sung to the end of the Yuan Dynasty*. (The Medici Society) 1933, xxii & 138 p., 100

pl.; x & 162 p., 126 pl. — Price: £ 7,7s. the set of 2 volumes.

Rev.: *Burlington Magazine*, LXII, no. 363, p. 295 f., by L. BINYON: "These two volumes imply heroic labour.... The result is a very valuable book of reference."

699. [SOULIÉ DE MORANT, G.: — *A History of Chinese Art*, London: 1931]. See: *An. Bibl. I. A.* 1931, no. 950.

Rev.: *J. Urusvati Inst.*, III, p. 230 f., by G. de ROERICH.

700. *Taishō-Shinshū-Daizōkyō, Zuzō* [Chinese Tripiṭaka, new edition, Picture Section], in 12 volumes, edited by Junjirō TAKAKUSU and Gemmyō ONO. Vol. I—VII, Tōkyō: Daizō Shuppan Kabushiki-Kaisha, 1932 (Nov.) — 1933. 4to, 1196, 1154, 930, 944, 866, 868, and 852 p. — Price: Yen. 270.00 or Yen. 25.00 per vol.

On the completion of his great edition of the Chinese Tripiṭaka in 85 volumes Prof. J. TAKAKUSU, in collaboration with Prof. G. ONO, has undertaken to publish this 'Picture Section'. The artistic achievement revealed in the Buddhist images and pictures peculiar to mystic Buddhism in Japan is well worthy of serious study. All important works accompanied by traditional explanations have been collected in this edition, and seven volumes out of twelve were published by the end of 1933, containing 245 works abundantly illustrated with monochrome and colour plates. Most of them, jealously treasured for more than one thousand years, have been now for the first time placed at the disposal of specialists. They will surely serve as an inexhaustible source of study not only for students of mystic Buddhism but for all interested in Buddhist art.

701. TOMITA, K.: — *Portfolio of Chinese Painting in the Boston Museum (Han to Sung Periods)*. Cambridge, Mass.: Harvard University Press, 1933. 2nd ed., 144 pl. on Japanese paper.

Rev.: *Burlington Magazine*, LXII, no. 363, by L. BINYON.

702. * [WALEY, A.: — *A Catalogue of Paintings recovered from Tun-huang by Sir Aurel Stein*. London: 1931]. See: *An. Bibl. I. A.* 1932, no. 752.

Rev.: *OLZ*, XXXVI, p. 389—91, by L. BACHHOFFER: "Das Buch ist eine wahre Fundgrube und wird jedem, der sich mit dem chinesischen Buddhismus, mit der chinesischen und zentralasiatischen Kunst zu befassen hat, unentbehrlich sein."

Burlington Magazine, LXIII, no. 364, p. 44, by W. Perceval YETTS: "... a pioneer work of prime importance to students of Buddhist iconography in China."

OAZ, IX, p. 114—6, by O. KÜMMEL: "die Redaktion des Buches lässt manches zu wünschen übrig."

BSOSL, VII, 1, p. 179—92, by L. GILES: "it is sadly disfigured by all manner of mistakes, a formidable number of misprints." List of corrections.

703. [WILHELM, R.: — *Geschichte der chinesischen Kultur*. Munich: 1928]. See: *An. Bibl. I. A.* 1930, no. 917.

Rev.: *OAZ*, N. F., IX, p. 189, by F. LESSING: "gehört nicht zu den besten Werken des Verfassers."

704. YABUKI, Keiki: — *Tonkō-Jōdokyō-Kenkyū-*

Shiryō ni tsuite [On the Materials for the Study of the Amidaism from Tun-huang. In Japanese].

Bukkyō-Ronsō, (cf. above, no. 693), p. 499—523.

Especially p. 500—11 on the artistic representation of Sukhāvati with reference to the related Buddhist art in China and Japan.

705. YETTS, W. Perceval: — *Two Chinese Exhibitions in Stockholm*.

Burlington Magazine, LXII, no. 367, p. 178—85, 3 pl.

Exhibition of Early Chinese (Chou, Han, etc.) and Siberian Art in the Museum of Far Eastern Antiquities, esp. bronzes.

706. *The Yumedono*, X. Tōba no Kenkyū [Studies on the Stūpa. In Japanese]. Edited by Keizō SAEKI. Hōryūjimura, Nara Prefecture: Ikaruga Furusatosha, 1933. 8vo, VIII, 318 and ii p., pl. and ill. — Price: Yen 3.50.

Contents: Part I: See nos. 152—4, 162. — Part II: *Stūpas* in China and Korea, p. 71—130. — Part III: *Stūpas* in Japan, p. 131—318. — In the latter parts various problems concerning the Chinese and Japanese Buddhist *stūpa* are examined by more than a dozen Japanese scholars.

ADDENDA AND CORRIGENDA

- Page 45, *sub* ZDMG, *for*: G. STEINDORF, *read*: G. STEINDORFF.
Page 47, *sub* no. 1c, among Editors of *An. Bibl. I. A.* add: N. J. KROM.
Page 65, *sub* no. 166, *for*: RAMACHANDRAN, T. A., *read*: RAMACHANDRAN, T. N.
Page 67, *sub* no. 178, *for*: Ālpadās, *read*: Ālpanās.
Page 113, add:
610a. BREASTED, Ch.: — *Exploring the Secrets of Persepolis.*
The National Geographic Magazine, LXIV, p. 381—420, 51 ill.
Page 122, no. 688 to be transferred to Section II, 2.

ANNUAL BIBLIOGRAPHY, VII (1932)

- Page 9 , 1. 27 *for* 283, 286, *read*: 383, 386.
Page 10, 1. 25 *for* 508, *read*: 5, 8.
Page 32, Dr. Jarl CHARPENTIER (JRAS, 1935, p. 372) points out that the frescoe from Cave XVI at Ajañṭā (pl. VII, a) is the Indian version of the judgment of Solomon, found in the Mahāummagga-Jātaka and elsewhere.
Page 35 f. Mr. J. H. HUTTON draws our attention to the remarkable resemblance between the jars described by Mlle COLANI and those published by Mr. J. P. MILLS and himself from the North Cachar Hills in Assam, JASB, n.s. XXV (1929), p. 285—300, pl. 17—28.
Page 84, *sub* no. 191, *for* HENMI, *read*: HEMMI.
Page 92, *sub* no. 240, add: Price: 11 s.
-

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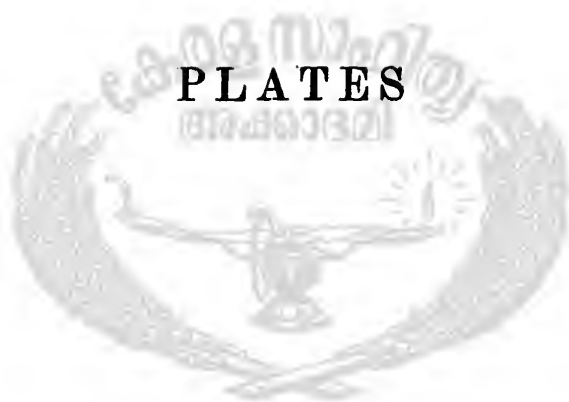
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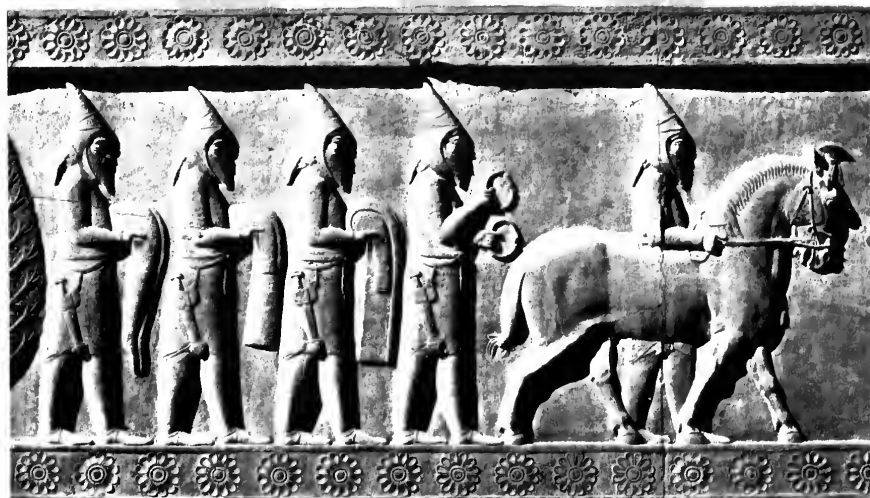
PLATES



EXCAVATIONS AT PERSEPOLIS



a. GROUP OF INDIAN TRIBUTE-BEARERS



b. GROUP OF SCYTHIAN TRIBUTE-BEARERS

IMAGES FROM BENGAL



a. IMAGE OF DANTURĀ



b. IMAGE OF CHĀMUṆḌĀ



c. IMAGE OF SURYA



d. IMAGE OF SIVA AND PĀRVATĪ.



e. IMAGE OF VIṢṆU



d



d



b

AVANTISVĀMIN TEMPLE AT AVANTIPURA, KASHMIR



a



a. STAIRCASE LEADING UP TO THE SANCTUM

b—c. SCULPTURES DECORATING THE STAIRCASE

ROYAL BATH AT POŁONNARUVA, CEYLON



a



b

a. ROYAL BATH BEFORE RESTORATION

b. ROYAL BATH AFTER RESTORATION

EXPLORATIONS AT ANGKOR, CAMBODIA



a



a. GENERAL VIEW OF BAYON TEMPLE, FROM WEST
b. PRASAT AK YOM IN THE COURSE OF ESCAVATION, FROM SOUTH-EAST

EXPLORATIONS AT ANGKOR, CAMBODIA



4. BUDDHA STATUE FOUND IN SANCTUM OF CENTRAL TOWER



2. GENERAL VIEW OF CENTRAL TOWER OF THE BAYON TEMPLE



a. FRONT VIEW



b. BACK VIEW

BRONZE BUDDHA IMAGE FOUND AT SEMPAGA, WEST COAST OF CELEBES

ARCHÆOLOGICAL WORK IN NETHERLANDS INDIA



a. FRONT VIEW



b. BACK VIEW

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